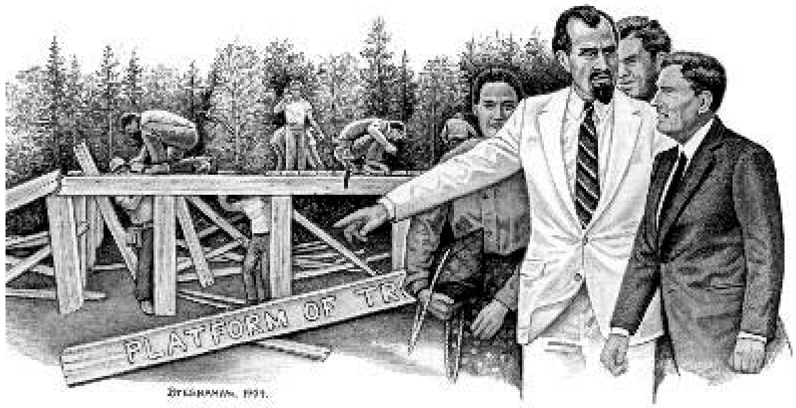


The Dismantling of Seventh-day Adventism

by

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Battle of the Bibles
With Cloak and Dagger
The Inquisitive Christians

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Chapter 1

The Time of the End

(5) It is arguably true that without the Bibles of Martin Luther and William Tyndale, both of which relied on the New Testament of Erasmus, the world would have been denied what we have come to know as the Protestant Reformation. These Bibles virtually gave to the Germans and the English a style of writing which became the forerunner of their present-day languages. In England, various language updates of Tyndale's Bible culminated with the appearance of the Authorised Bible of King James (KJV) in the year 1611. With this Bible the English language reached its apogee of expression.

The distinguished scholars of the KJV translation team made no secret of the fact that their Bible was a bulwark against *Popish traducers* for in the prefacing Dedicatory to their King they saw their work as a sure *defence of truth, (which hath given such a blow unto the man of sin, as will not be healed*)

This is the Bible which inspired and gave zest to the great missionary societies which paralleled the progress of British expansionism. But nearly 200 years were to pass before the formation of the British and Foreign Bible Society in 1804. This Society provided a mechanism by which the Protestant Bible could be mass-produced and distributed widely and cheaply. The mission of the Society was clearly stated in its Constitution:

> *The only copies in the language of the United Kingdom to be circulated by the Society should be the Authorised Version without note or comment* (Canton - "The History of the British and Foreign Bible Society, 1904, Vol 1, p.17).

(6) Other Protestant Bible societies such as the well-known New York Bible Society (1809) and the American Bible Society (1816) soon came into existence. In 1831 the London based Trinitarian Bible Society was formed. Although less known than the afore-mentioned societies, the Trinitarian Society still exists, having remained true to its original resolve to distribute only the Protestant Bibles of the Received Text and to admit as members only declared Protestants.

With this unprecedented availability of affordable Scriptures and the accompanying increase in literacy, there arose a widespread interest in the Bible and the study of its prophecies. People came to realise that the Bible was God's revealed will to man and that it could be understood and interpreted without the aid of the ecclesiastical profession.

The discerning reader may well wonder why it took some two centuries after the advent of the Authorised Bible of Britain's King James I before God led men to form the great Bible societies. The answer is to be found in God's great prophetic time-table. He had decreed just when and where such history-making events would occur. Those who were making a careful, prayerful study of the prophecies of Daniel noted the angel's instructions to Daniel, recorded in the closing chapter of his book:

> *But thou, 0 Daniel, shut up the words and seal the book, even to the time of the end: many shall run to and fro and knowledge shall be increased* (Dan 12:4).

Obviously, it was knowledge of this prophecy to which the angel specifically referred. But when was *The time of the end?*

Comparatively recent events, paralleling the signs given by Christ of His second coming in Matthew 24:29, were still topical subjects in North America. Protestant students had seen in the sword of the French Revolution, which brought about the down-fall of the Papacy, a remarkable fulfilment of (7) prophecy as outlined in Daniel 9. And, as if by common consent, Protestants have ever regarded

Napoleon's capture of the pope in 1798 as the commencement of *the time of the end*. (See "Thoughts on Daniel and the Revelation" pp. 146, 280-281, 291, 519-521. 1944 edition).

It should be noted that only six years were to elapse after this important event until the formation of the first Bible Society in 1804. Now, with the increased availability of the Scriptures, many more people were reading and studying the prophecies. The likelihood of unlocking the mysteries of prophetic books such as Daniel had been increased dramatically. It was now *the time of the end*.

With the enormous evangelistic activities in the Protestant world, accompanied by the great expectations of Christ's imminent return, which characterised the early decades of the nineteenth century, there arose in North America what came to be known as the Millerite Movement. William Miller, from his study of Daniel 8, calculated that the great 2,300 days time-prophecy would culminate in 1844. He was not alone in his calculation based on verse 14:

> *Unto two thousand and three hundred days, then shall the sanctuary be cleansed* (Dan 8:14).

Neither was he alone in his interpretation of the nature of the event which would bring this prophetic period to its close. Many people had come to see the earth as the sanctuary and wishfully they allowed themselves to see its cleansing as the second coming of Christ. But when that glorious event failed to materialise, the magnitude of the ensuing disappointment proved devastating to the majority of those who had come to be known as Adventists. A comparative few turned to God for consolation and understanding. Back to the Scriptures they went with much earnest prayer for guidance.

Some of these disappointed ones now turned to a closer study of the books of Daniel and Revelation. Slowly they began to see Jesus Christ's revelation to John as a sequel to the prophecies given to Daniel. Clearly they came to understand the (8) great outline of climactic events which would culminate in the return of Christ, bringing with Him His reward to both the righteous and the wicked. There in the tenth chapter of Revelation they recognised that the seventh angel was describing the bitter experience through which they had recently passed. The little book which they had swallowed was the book of Daniel the prophet. Their understanding of the earth as the sanctuary which was to be cleansed by fire, and their expected farewell to this old world, were indeed sweet as honey. But with their terrible disappointment their belly was bitter.

> *And he saith unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings* (Rev 10:11).

And prophesy they did! Ongoing study revealed that the earth could not be the sanctuary, they came to understand Christ's mediatorial role in the heavenly sanctuary as the antitype of the earthly sanctuary service which ended with the tearing of the veil in the earthly sanctuary at the time of Christ's death. The sanctuary to be cleansed in 1844 they saw as the antitypical day of atonement which the subsequently formed Seventh-day Adventist Church has come to call the investigative judgment.[1]

[1]. See "Great Controversy" by E.G. White index: "Judgment-the investigative". "Daniel and Revelation" by Uriah Smith pp. 162-187 & 628-676

Chapter 2

The People of the Book

(9) We do well to remember that the Bible used by the early Adventists both before and after 1844 was the Authorised Version of King James. This Bible and other language Bibles which were translated from it were the only ones promoted by the early Bible Societies. In recognition of the vital role played by these Bibles in the spread and maintenance of Protestantism it is instructive to hear what Faber, one of the Romanising clergymen of the Church of England, had to say in his new role as a prelate of the Roman Church in England.

> *Who will say that the uncommon beauty and the marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country* (Edie, "The English Bible", Vol 2, p.38)

The *heresy* of course was the heresy of Protestantism as taught by the early Church of England and the numerous Protestant sects, many of which thrived on the Bread of Life and blossomed into respected Protestant denominations. This was particularly so of the Sabbath-keeping Adventists who, in the year 1860, officially adopted the name Seventh-day Adventists - a generic name denoting two of their outstanding beliefs.

Having acknowledged the Protestant Bible as the source and guide of Protestantism, it was only logical that Rome should *seek to deprive the heretics of their great stronghold of heresy*, the King James Bible. Especially was this imperative in the case of the expanding Seventh-day Adventist Church.

(10) Here was a denomination which had discovered from the Protestant Bible the real purpose of the Jewish sanctuary service in pointing Israel to the antitypical role of Jesus Christ, our great High Priest and Mediator, in the heavenly sanctuary. They had heeded the message of the first angel of Revelation 14 to prepare the world for the great time of the "investigative judgment which commenced in 1844. To truly worship the Creator they should rest with Him on the day which He had set aside as a memorial of His creative power. In accordance with the messages of the second and third angels of Revelation 14, they were calling people to come out of the great counterfeit of Christianity which is identified by God as that great city of Rome, also known as fallen Babylon, whose chief representative, the pope, is identified by the number of the beast of Revelation 13 - *Six hundred three score and six*.

They had discovered that their movement had arisen on time as foretold in prophesy and they identified themselves with the Remnant Church that *[keeps] the commandments of God and has the testimony of Jesus Christ* (Rev 12:17). Accordingly, they saw themselves as the instrument of the three angels and set about taking the *everlasting gospel to every nation, and kindred, and tongue and people* (Rev 14:6).

Truly Rome was now confronted with a real Protestant church - a church which refused Rome's authority to change *times and laws (*Dan 7:25); a church which confronted her priests with Jesus Christ as the one and only mediator between God and man (1 Tim 2:5); a church which saw a great high priest whose work was not on earth but in the holiest place, within the veil (Heb 6:19; 9:3) of that *more perfect tabernacle in heaven* (Heb 9:11); a church which was calling people to come out of Babylon lest they be found wanting in the judgment and drink of the wine of the wrath of God which is poured out without mixture (Rev 14:10); and a church which believed that *blessed are they that do [all] his commandments* (Rev 22:14).

Such a church could not be tolerated by Rome. The People of the Book must by some means, or other, be deprived of their rule of faith.

(11) In a Protestant-dominated society compulsive force, such as inquisitorial methods of punishment is

no longer an option. Attempts to replace Protestant Bibles with Catholic ones, such as when the English were presented with the Douay Bible in the late sixteenth century, had failed. But would it now be at all possible to co-opt Protestants themselves in an attempt to have them destroy their own Bible? In the past, many a Church of England cleric had been induced to turn traitor. Why not now?

And what about the real Protestants who insisted on living out the Bible injunction to call people out of that counterfeit system of Christianity identified as Babylon? Would it be possible to trick the Seventh-day Adventist Church into forsaking their Protestant Bible? Or perhaps they would accept a Bible that to all intents and purposes was Protestant, yet one that translated key texts in such a way as to undermine key doctrinal beliefs! And what if The People of the Book could be conned into taking a leading role in promoting spurious versions among professing Protestant churches? Would they not be inclined to take notice of The People of the Book?

Rome is very patient. Her plans formulated at the Council of Trent (1545-1563) in the mid-sixteenth century are still being methodically put into effect.[2]

In order to answer such questions we shall first delve a little into the history of Satan's plans to contradict God's Word, and look at some of the machinations of his chief agents in presenting the Protestant world with his clever counterfeit Scriptures - a counterfeit with which he hopefully would deceive the *very elect.*

[2] In later chapters we shall see how the Seventh-day Adventist Church has related to these plans.

Chapter 3

The Westernisation of Spiritualism

(12) We have noted that in *the time of the end* there arose tremendous interest in the study of God's Word which had been expedited by the timely emergence of Protestant Bible societies; yet it would be very naive to expect Satan to sit back passively, doing nothing to hinder the spread of the "everlasting Gospel" with its judgment hour message. On the contrary, the prince of this world, Lucifer, who had been cast out of Heaven (Isaiah 14:12) and who had obtained the mastery over our first parents, could and would be expected to do all in his power to retain that mastery.

It will be recalled that in yielding obedience to the serpent (Lucifer), Eve had been subjected to its plausible reasoning which was in contradiction to God's express commandments. First came the insinuation of doubt as to the validity and authority of God's word. *Yea hath God said*. Then came the contradiction, *Ye shall not surely die*. Quickly Satan followed up with enticing benefits to be gained from disobeying God's command: *For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good from evil* (Gen 3:2-5).

In essence, Satan was here laying down the principles of spiritualism:

1. That Satan's word is authoritative.
2. That the soul is immortal.
3. That the imbibing of his knowledge would enable his servants to attain the status of deity.
4. That by implication Lucifer is the light bearer and saviour of the world, for had he not said: *I will be like the Most High* (Isaiah 14:14).

So, at *the time of the end*, why not re-employ this deception among those who are presenting God's end-time message to a judgement-bound world?

Already Satan had in place that great pseudo-Christian power known as Roman Catholicism. In the early Christian era it had imbibed mystical beliefs of the Babylonian era which were passed on to it by the Grecian Gnostics, Egyptian necromancers and many of the superstitious rites of the pagan world into which Christianity was spreading.

Now, with the ascendancy of Protestantism and the consequent diminished power of the papacy, why not use the medium of spiritualism as a means to bridge the gulf between Catholicism and Protestantism? To achieve this end, a return to the counterfeit Christianity with which Constantine the Great had clothed Christianity would go a long way to restoring the lost political clout which the Roman Church enjoyed before the Reformation.

Hard on the heels of the great disappointment of 1844, Satan took advantage of the prevailing emotional and spiritual vacuum, and introduced modern spiritualism to the Christian world. Beginning in 1848 with the Fox family of New York State, USA, communication in the form of rappings was established with an unseen power. The "science" of occultism grew rapidly and soon mediums sprang up throughout the Western world who claimed to have intelligent contact with the dead.

Experimentation with modern-day necromancy was not confined to those outside the pale of professing Christians. In England, two Cambridge clerics who have since left an indelible influence on Biblical textual criticism allowed their curiosity for the occult to get the better of them. They were Drs Brooke Foss Westcott and Fenton John Anthony Hort, both of whom ignored the command of God:

> *There shalt not be found among you ... a charmer or a consulter with familiar spirits, or a wizard, or a necromancer* (Deut 18:10, 11).

Neither did they conform to the laws of the Church of England when in 1851 they became the chief instigators and founding members of the Ghostly Guild of London. Almost at the same time, Westcott hypocritically consented to ordination as a priest in the Church of England. In that same year, Hort indulged his passion for the Greco-pagan philosophy of Plato and Aristotle by forming the Philosophical Society. He soon was to follow his friend into the priesthood after *diligent* preparation for his ordination. If such inconsistencies presented no problems for these adventurers, the same cannot be said for their employing church and Protestantism generally. They would not only rationalise the Protestant Bible by principles agreeable to their philosophical outlook, but would soon lay plans to replace that Bible with their own revision of the Greek New Testament. (Westcott, Vol 1, pp 229, 240).

No doubt, such conduct by the Cambridge doctors was indicative of Satan's crafty plans to hitch a ride on the back of Christianity. But out in the Eastern world of paganism, full blown spiritualism had long been entrenched. In countries such as India and Tibet there already existed sophisticated religions of divine illumination through imparted knowledge, which contrasts with the Scriptural method of a divine revelation as espoused by Christianity.

A young Russian divorcee by the name of Helen P. Blavatsky, while still in her late teens, embarked on a remarkable quest to learn the secrets of the Oriental masters of occultism. She spent prolonged periods with the Mahatmas of India and Tibet, learning their secrets and reinforcing her disdain for her native Christianity. During this period, in the year 1851, she made her first visit to England. This traditional stronghold of Protestantism was fast gaining a reputation as a focal point for the melding of Western and Oriental occultism.

While in London, Madame Blavatsky had a chance meeting with an Indian mystic. She became so enchanted with him that he was spontaneously adopted as her lifelong guru.

Over the next four decades, Blavatsky actively continued her investigative career, learning more of the secrets of the Mahatmas, frequently re-visiting England and travelling widely on lecture tours. In 1875, she was responsible along with an American, Col H S Olcott, for founding the Theosophical Society with headquarters in the United States of America. This anti-Christian society and its occult Luciferian philosophy had great influence over the ministry of the modernists in Protestantism, and a remarkably significant impact on the corrupting of the Protestant Bible.

In order to pursue this subtle transformation from the plain Word of God to Satan's contradiction of the Word, as in the New Age Versions, we should look at the Romanising influence on Anglicanism and, in particular, on Doctors Westcott and Hort who were largely responsible for insinuating into their church a Roman Catholic corrupted New Testament.

Chapter 4

The Fraud of Revision

(16) Following his open defection to Roman Catholicism, Cardinal John H Newman,[3] formerly a cleric of the Church of England and founder of the Oxford Movement in 1833, was invited to re-visit the Vatican. While there, he disclosed some details of his mission in a letter dated January 17, 1847 to his fellow traitor, Nicholas P Wiseman. Referring to a request made by a senior member of the Congregation of the Index[4] he wrote:

> *... that we should take the Protestant translation, correct it by the Vulgate ... and get it sanctioned here. This might be our first work if your Lordship approved of it. If we undertook it, I should try to get a number of persons at work (not merely of our own party). First, it should be overseen and corrected by ourselves, then it should go to a few select Revisers, e.g. Dr Tait of Ushaw, Dr Whiny of St Edmunds [a Jesuit]* (Ward, "Life of Wiseman" Vol 1, p 454).

Here we see cogent evidence of Rome's continuing efforts to implement plans for the destruction of Protestantism, as worked out at the Council of Trent, by depriving Protestants of their Bible. Their late sixteenth-century attempt in the form of the Rheims/Douay Bible had been a failure. This time Rome would

[3] See "Battle of the Bibles", Chapter 17.

[4] The Index is a list of writings prohibited by the papacy.

(17) use subterfuge by agitating for a translation that was authorised by the Church of England. As professing Protestants would be seen to be in charge of the translation, the whole thing would be seen to be a Protestant affair! Yet all the while, it should be overseen and corrected by Roman Catholics. In other words - a plan for Protestants to assist in the destruction of the very basis of their being!

Newman and Wiseman didn't have to look far to find Englishmen to do just that. Oxford and Cambridge were fast succumbing to the modern liberalism of the Counter-Reformation in Germany and France and the infiltrating tactics of the Rheims Jesuits.

But there were two Cambridge professors in particular who were flaunting their liberalism publicly - the afore-mentioned Drs Westcott and Hort whom we have seen to be founding members of the Ghostly Guild. Prior to such reckless pursuits, they had revealed their preferences for the mystical rituals of Rome rather than the verities of God's Word. Even while the Congregation of the Index was plotting the destruction of the King James Bible, Westcott, after visiting a little oratory near a monastery in France, wrote his fiancee:

> *Behind a screen was a 'Pieta", the size of life. [The Virgin Mary nursing the dead Christ in her lap] I could have knelt there for hours* ("Life of Westcott" Vol 1, p 81).

Some eighteen years later, he wrote Archbishop Benson:

> *I wish I could see to what forgotten truth Mariolitary bears witness* (ibid p 251).

His friend Hort revealed a deplorable lack of appreciation for the Gospel when he wrote to Westcott in 1865 saying:

> *I have been persuaded for many years that Mary worship and "Jesus" worship have very much in common in their causes and results* ("Life of Hort" Vol 2, p 50).

(18) It would be very surprising if these men were not attracted to Newman's Oxford Movement and its Tractarianism. At least we have proof that Westcott was one of Newman's admirers. In 1864 he wrote his fiancee:

> *Today I have again taken up Tracts for the Times and Dr Newman. Don't tell me that he will do me harm. At least today he will, has, done me good, and had you been here I should have asked you to read his solemn words to me* ("Life of Westcott", Vol 1, p 223).

Well may we imagine the nature of the *solemn words*. Remember Newman's commission from Rome in 1847, to enlist Protestants in the work of *correcting* their Bible by the Roman Catholic Vulgate? What better candidate for the job than Westcott, who along with his friend Hort, were prepared to stay within the English Protestant system while "biting the hand that fed them". Besides, for the previous eight years they had found time, in spite of extra curricular activities such as attending the Ghostly Guild, to bury themselves in the translation of a Greek New Testament. This would be of great interest to Newman, especially if, as most likely, he would be aware that the professors who despised the King James Version, and consequently Protestantism, were using the recently discovered Sinaiticus Manuscript (believed to be one of Constantine's Alexandrian Bibles along with the Vaticanus) as a basis for their translation. If the resulting Greek New Testament was to be used to correct the English New Testament then Protestants would indeed receive a Bible corrected by the Vulgate.

During the two decades that Westcott and Hort were employed on their Greek New Testament, the corroding influence of the Oxford Movement on the Church of England was building up a theological bias among men of authority in favour of Rome, her spiritualism and her liturgy. As many of the tenets and institutions of Protestantism came under attack, so too did the Protestant Bible. The Received Text on which the KJV was based was ridiculed as a text which was inferior to the Roman Catholic Vulgate. In his "Tract 90", Newman portrayed (19) the KJV as a spurious text and proclaimed the Catholic Vulgate *a true comment on the original text*. It was such seeds of anti-Protestant Bible sentiments that were now bearing fruit in the Church of England. Demands for a revision of the KJV became the order of the day but when the proposition was put to the Church at large it met with little enthusiasm. The Northern Convocation sensed danger saying:

> *The time was not favourable for revision, and that the risk was greater than the probable gain* (W F Moulton, "The English Bible", p 215).

However, the Southern Convocation finally approved of revision subject to strict provisions. Limitations applying to the New Testament indicated their concerns:

That revision should touch the Greek Text only where found necessary; should alter the language only where, in the judgment of most competent scholars, such change was necessary; and in such necessary changes, the style of the King James should be followed (Wilkinson, "Our Authorised Bible Vindicated", p 164).

When the committee for revision of the New Testament was announced, both Westcott and Hort were named. At the time, no one had any inkling that these two men had produced a Greek New Testament of their own, and that they would succeed in secretly foisting it upon the majority of the committee. Not until a few days prior to the publication of the Revised Version in 1881 was their Greek New Testament released to the public.

Yet, a few weeks earlier, when it was evident that the revision would soon be an accomplished fact, Cardinal Wiseman could scarcely contain his exuberance. He exclaimed:

> *We cannot but rejoice at the silent triumph which truth has at length gained over clamorous error. For, in fact, the principle writers who have avenged the Vulgate, and obtained for it its critical pre-eminence are Protestants* (Wiseman, "Essays", Vol 1, p 104).

(20) Here is indisputable evidence that, although the revisers worked in great secrecy, Wiseman, the Primate of the Catholic Church in England, was privy to the subterfuge. He and Newman had carried out the instructions given to them by the Vatican to the letter. Instead of a revision of the KJV the English Protestants had been presented with a Bible that had been "corrected" by the Vulgate.

(In spite of this first-hand evidence, within Adventism today, we find official church publications such as the South Pacific Division "Record" [July 22, 1995] trumpeting the claim of revisionists that Rome had no input into the modern versions).'

But was that all? Had Satan succeeded in further contradicting and promoting doubt in God's Word? Had he further promoted the immortality of the soul? Had he advanced his claim to be the true light of the world by distancing himself from Lucifer, the fallen one? He certainly had, and out of the hundreds of significant changes from the KJV we shall mention three corruptions of Scripture not even found in the Catholic Douay Version.

1. 2 Tim 3:16

> *All Scripture is given by inspiration of God* (KJV)
> *Every Scripture inspired by God is* ***also profitable*** [6] (RV)

The Dublin (Catholic) Review, July 1881 gloatingly commented on the change:

> It (Protestantism] has also been robbed of its only proof of Bible Inspiration

2. 2 Peter 2:9

> *to reserve the unjust unto the day of judgment to be punished* (KJV)
> *to keep the unrighteous under punishment unto the day of judgment* (RV)

5 Article by Avondale Theological Head Dr Thompson.

6 (Note the word "also" - In addition to Roman Tradition?)

(21) Not only does this rendition teach the immortality of the soul but it introduces the Roman dogma of purgatory.

3. Isaiah 14:12

> *How art thou fallen from heaven, 0 Lucifer, son of the morning* (KJV)
> *How art thou fallen from heaven 0 day star* (RV)

Lucifer's name isn't even mentioned. Therefore this rendering fails to identify him as Satan - the one who was cast out of heaven.

Madame Blavatsky, the Luciferian, was ecstatic. In her book "Isis Unveiled" she gleefully comments:

> *That which for nearly 1500 years was imposed on Christendom as a book, of which every word was written under the direct supervision of the Holy Ghost; ... is now being translated, revised and corrected* (Vol 2, pp 125, 252).

Madame Blavatsky had other reasons to be happy with the Revised Version. Therein she found Scriptural support for her Aryan beliefs of racial superiority which she learned from the Brahman teachers of the caste system of India; e.g. Luke 2:14 and Acts 17:26. We shall deal with this aberration in a later chapter.

Chapter 5

Adventism Baited

(22) Now that we have revealed some of the schemes by which Rome successfully applied "corrections" to the Protestant Bible, we shall return our attention to Satan's continued efforts to deceive the *very elect.*

As in England, sales of the Revised Version (RV) in America were initially very considerable. Publication of the new Bible had been preceded by a terrific barrage of propaganda. People had been expecting an improved version of their beloved KJV. Most were in for a disappointment.

In England, illustrious scholars such as Dean J W Burgon and Prebendary Scrivener had wasted no time in exposing the so-called revision as a *fraud*, and Westcott and Hort's textual criticism as an *imposing structure* laid on the *sandy ground of ingenious conjecture* ("Introduction to the New Testament", p 531).[7]

It is doubtful if such warnings made any significant penetration into North America. Certainly, no evidence is apparent that the Seventh-day Adventist Church had any inkling of Rome's gigantic fraud then being perpetrated on Protestantism. On the contrary, we find the Review and Herald enthusiastically heralding the expected arrival of the Revised Version. A short article appeared in the March 11, 1880 edition, applauding the fact that the word *hell* was to be

[7] More details of this exposure can be found in "Battle of the Bibles" Chapter 19, "The Fraud Exposed".

dropped in favour of *hades* or *sheol*. This was followed by a short quotation from "The Christian at Work", which stressed the particular care taken by the English Revision Committee in conjunction with input from an American committee. (p 167).

In the June 14, 1881 edition of the same magazine there appeared a quotation from Harpers Weekly in which Westcott and Hort's Greek New Testament was described as an *exquisite edition of the Greek text. It is probably the most important contribution to Biblical learning in our generation* (p.377).

On June 28, 1881 there appeared an editorial quoting the Rev Robert Collyer's pleasure over the weakening of the subject of *eternal torment* and that the *ugly word "damnation" is left out* of the new version entirely. But there was also a mention of a discordant note by Dr Talmage, who on June 5 had preached to a large audience in the Brooklyn Tabernacle:

> *He denounced the new revision as a mutilation and a profanation* (p.9).

By the year 1883 there began qualified support for the revision by ministers of the Seventh-day Adventist Church. In the March 20 edition of the Review and Herald, W H Littlejohn answered a question in "Scripture Questions":

> *It is not to be presumed that the new version is entirely faultless and yet it is fairly to be inferred that it is in some respects an improvement upon the old one, since the numerous scholars employed in the translation had the benefit of much research on the part of scholars, and several manuscripts, of which the early translators were deprived* (p.186).

Other comments on the Revised Version appeared on October 21, 1884, February 8, 1887 and June 11, 1889, in which it was pointed out that the Old Testament revisers had been much more cautious than those of the New Testament, that the Revised Version had followed the King James Version so closely that it had confirmed the accuracy of the latter; and that the Baptist Church had caught the review fever by commencing a revision of their own that would consolidate their beliefs on baptism by immersion!

(24) In commenting on the Baptist's action, L A Smith was led to reveal what was probably the prevailing lack of perception on a Pandora's box of versions which was being opened by the acceptance of the Revised Version.

> *The common Revised Version of the Scriptures is doubtless as good a one as can be obtained through the labours of any general theological committee and there is very little need of a better one* ("Review and Herald", June 11, 1889, p.384).

By this time steps were being taken in an unexpected way to consolidate confidence in the Revised Version by insinuating portions of it into the Spirit of Prophecy, Let Mrs. White's son William give his account of events:

> *When the first version (RV) was published, I purchased a good copy for Mother. She referred to it occasionally but never used it in preaching. Later on, as manuscripts were being prepared for new books and for revised editions of books already in print, Sister White's attention was called from time to time by myself and Sister Marion Davis to the fact that she was using texts which were much more clearly translated in the RV. Sister White studied each one carefully and in some cases instructed us to use the RV* ("Problems in Translation", p.72).

So it is clear from this quotation that the initiative to use a new version came entirely from Sister White's helpers. Contrary to the general enthusiasm whipped up by the RV's enterprising promoters, (for which her helpers had obviously fallen), she demonstrated a very cautious approach to its use, for out of 850 Scripture quotations in her book The Great Controversy, she used the RV seven times only. Seven out of 850 gives a score of less than one percent! Hardly an endorsement of the Revised Version!

(25) In this same book, Mrs. White made a very significant statement:

> *The church in the wilderness, and not the proud hierarchy enthroned in the world's great capital, was the true church of Christ, the guardian of the treasures which God has committed to His people to be given to the world* ("The Great Controversy", p.64).

A little reflection on this statement should make it abundantly clear that Sister White knew nothing by the year 1888 (in which "The Great Controversy" was published) of the scheming subterfuge orchestrated by Rome that resulted in the Revised Version. If we cannot assume so, then great doubts must be placed on her intelligence and probity, for our examination of historical documentation shows that the Revised Version really is a child of that illegitimate union of church and state, *enthroned in the world's great capital.*

Further, we can see God's guidance in preventing her from using the Revised Version in preaching, and in her endorsement of the King James Version as God's divine standard, by which she cautiously compared all other versions.

Our humanity may lead us to wonder why God did not reveal Rome's subterfuge to His messenger, especially in view of the fact that detractors of the Spirit of Prophecy usually take great delight in upholding Sister White's use of the Revised Version as bestowing divine sanction. This hypocritical anomaly should set alarm bells ringing.

In considering such a proposition it is well to observe that practically all who love to deprecate Sister White's role as God's messenger and prophet are lovers of modern versions.

Having noted this fact and its implications, it is well to reflect on the role of prophets throughout the ages. Can we name even one to whom God saw fit to reveal everything? If so, one prophet alone would have been sufficient to reveal His will to man.

Who, for instance, among the Old Testament prophets, was inspired to condemn the practice of slavery? Why did Paul, that (26) great exponent of Christianity, not condemn slavery? Does this mean that slavery is acceptable in God's sight? Not at all! God has given us the power of reason which tells us that slavery is one of the worst examples of transgressing His moral law which says: *Thou shalt not steal*; for what more can there be to steal from a person who has been deprived of the freedom to regulate the use of his body and time? The very term "slavery" is the one used by God to denote total subservience to Satan and sin.

Yet God impelled Sister White to speak out strongly against slavery when He considered the time opportune. We cannot presume to understand all of God's purposes and ways, nor should we attempt to rationalise His dealings with men. We must accept the fact that Mrs. White did not explicitly speak out against the use of modern versions, but God did lead her to adopt a cautious approach to them while absolutely retaining the Bible of the Reformation as the standard of truth. Speaking of the Bible with which she was familiar, she explains:

> *The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places* ("1 Selected Messages", pp.19, 20).

Accordingly, as we shall later see, God in his own good time raised up a godly man to give a decisive and timely warning against modern versions to His Remnant Church.

Chapter 6

The American Revised Version

(27) The year 1901 was notable for two significant events in the history of modern versions. Just twenty years after the arrival of the Revised Version we find the British and Foreign Bible Society yielding to pressure to distribute this fraudulent version. The fact that it had been barred for so long must surely suggest to an unbiased observer that ever since its inception it was considered anti-Protestant.

The second event was the appearance of the American Revised Version. If American Protestants had been taken unawares by the English Revised Version, it is difficult to believe that they could be taken in by its American counterpart.

The man who was president of both Old and New Testament committees of revision was none other than Dr Philip Schaff, a professing Protestant cleric. It was in the year 1844, that as a young man, he had arrived from Germany with his liberal theory of *historical development* which, in the hands of clever Catholics, had reinstated Roman Catholicism in the land that had cradled Protestantism. This Romanising philosophy, which resembled the Oxford Movement in England, came to be known as the Mercersburg Movement. The Protestant New Brunswick Review on May 1854 had pulled no punches when it exposed Schaff's traitorous craving for Romanism.

> *Through the mystery drapery of Dr Schaff's philosophy, every essential feature of the Papal system stands forth with a permanence so sharply defined as to leave doubt impossible and charity in despair* (p.23).

(28) During the years of revision we are told that Schaff repeatedly travelled to England to consult with Drs Westcott and Hort, so it's not surprising that the finished American Version closely resembled the English.

Dr Schaff is reported to have said earlier:

> *Westcott and Hort's Greek New Testament I think will suit me exactly* ("Life of Dr Schaff", p.245).

Some of Schaff's efforts to reflect his penchant for Romanism show up in the revision. For instance, the revision committee yielded to his demand that the rendering of Acts 20:28 would use the word *bishops* instead of *overseers*.

On the American translating team was a Unitarian Dr Ezra Abbott. Unitarians such as Jews do not believe that Jesus Christ is the Son of God, hence he argued strongly for his understanding of Romans 9:5 that it be rendered as a doxology to God, rather than to Christ. So the committee consented to having his view recorded in the margin. (Riddle, "Story of the American Revised Version", p.32).

Once again publishers and Bible salesmen heard the pleasing tinkle of money dropping from the hands of a gullible public into the maw of hungry cash registers. But, like its English parent, the ARV was soon largely forgotten by the public. Any of our readers who may like to contest this claim should spend just a little time contemplating the fact that most English-speaking Protestants alive today, grew up learning to repeat Bible texts in unison - simply because they all used the KJV.

Chapter 7

Early Flirtation

(29) Shortly after the arrival of the American Revised Version we find a very unusual event taking place in the Seventh-day Adventist Church. For the first and only time, the SDA Church, through the Review and Herald Publishing Association, published a complete Bible. Very significantly, it was the King James Version. We can only conclude that the ARV had not made too good an impression on our Church - possibly because of the adverse publicity given its chief translator, Dr Schaff.

As we look through the Church's various publications of the day, it is quite evident that there was little or no conflict as to the legitimacy of the KJV. After all, it was the Protestant Bible and it was the Bible from which the pioneers had come to learn "our message". But change was to come, albeit very gradually, and perhaps, even slyly! In the 9th February 1905 edition of the Review and Herald an article by its editor, Professor W W Prescott appeared which, in retrospect, can be seen as a harbinger of such change. The article in question was on the heavenly sanctuary service, entitled: "A Personal Saviour and a Real Work in a Definite Place."

In this article, Prescott quoted freely from Scripture without once giving the Bible reference. Naturally, the reader would accept without question that the texts being quoted were taken from the KJV, And they were, except for one unidentified departure. Tucked away in the middle of the article was a quotation taken straight from either the RV or the ARV. Why should this be? Especially since the subtle insertion of the RV made absolutely no difference to the theology.

(30) Browsing through subsequent articles by Prescott confirms that he had started what seems to be a technique of quietly mixing the RV with KJV without identifying either. However, by and large, contributors to our Church literature continued to use the KJV as their authority, occasionally using one of the revised versions openly with the object of strengthening a point. Certainly there was no indication from the laity that they had become disenchanted with their beloved KJV. After all, was not this the Bible used by the Church at study - the Sabbath School?

By the year 1909, the SDA Church brought out a high profile subscription magazine known as "The Protestant Magazine". Although bearing the identity of the publisher, "The Review and Herald Publishing Association", the identities of the editorial staff were not revealed. This magazine, as the name suggests, was strongly Protestant and could be described as one that was truly concerned with the proclamation of the third angel's message of Revelation 14. It was not until the October 1912 edition that the name of W W Prescott appeared as editor, along with those of W A Spicer and F M Wilcox as assistants.[8]

In the early issues, the practice of indiscriminately mixing revised versions of Scripture with the KJV became common place. When the names of the editorial staff were later revealed, it became apparent that W A Spicer had also got into the act. It was inevitable that such a practice would result in the sometime choice of a revised text that would give encouragement to those ungrateful hearts who find obedience to God's commands irksome.

[8]It is generally believed that W W Prescott was the founder of "The Protestant Magazine". But this is doubtful. In the E G W Research centre at Avondale College there is a complete set of "Protestants" bound into four books. On the fly leaf of the first volume is written in ink:

> *"To my friend, Pastor A G Daniells, compliments* (signed) *A J S Bourdeau, Manager and Founder. April 14, 1914. "* It is quite probable that Prescott's undoubted editorial ability was enlisted shortly after the magazine's founding.

(31) As an example, we could cite W M G Wirth who had been entrusted with the "Signs Question Corner". In the November 12, 1929 edition he claims the Revised Version rendering of Rev 22:14: *Blessed are they that wash their robes*, as the correct rendering of the Greek. How nicely this rendition must rest on the conscience of those numerous pseudo-SDA's of today who, don't regard God's commandments as binding on heaven-bound Christians!

Having established in the minds of the reading public The Protestant Magazine's (hence the SDA Church's) acceptance of revised versions, it is not surprising that articles soon appeared containing material supporting the use of such versions. One notable example appeared in an editorial over the initials of W.A.S., January 1913, p.15. Under the title, "The Attitude of Rome Toward the Bible Societies", Elder Spicer revealed his ignorance of Rome's tactics.

> *There is no disguising the fact that Rome recognises the Bible as a witness against the papacy. It is not a question of alleged errors in translations. If that were the objection, the matter could readily be thrashed out by impartial critics; or with its world-wide organisation, how quickly Rome could put its own translations in all languages, and lead in scattering Bibles among all nations.*

With the benefit of what we have learnt about Rome's input into the Revised Version through her lackeys in Protestantism, we just wonder how the editorial staff of the Protestant Magazine failed to see that Rome was not about to spend millions on promoting its own translations when professing Protestants were only too willing to do it for them!

For a people who claimed to possess the knowledge to warn the Protestant world regarding Rome's schemes, their ignorance seems appalling. Had they not studied their subject sufficiently to notice Rome's unbridled satisfaction with the revision as a carrier for its Vulgate? Said Cardinal Wiseman, after a preview of the forthcoming Revised Version: (32)

> *for, in fact, the principal writers who have avenged the Vulgate, and obtained for it its critical pre-eminence are Protestants* ("Wiseman Essays", Vol 1 p.104).

And had not Faber, (another defector from the Church of England) differentiated between the two Bibles now being freely used in the "Protestant Magazine" by saying:

> *the printing of the English Bible has proved to be by far the mightiest barrier ever raised to repel the advance of Popery* (Eadie, "The English Bible" Vol 2, p.158).

Within a few years other Christian bodies such as the Presbyterian Church would endeavour to correct publicly such misguided efforts as those being used by Seventh-day Adventism:

> *The Revisers had a wonderful opportunity. They might have made a few changes and removed a few archaic expressions, and made the Authorised Version the most acceptable and beautiful and wonderful book of all time to come. But they wished ruthlessly to meddle. Some of them wanted to change doctrine .... There were enough modernists among the Revisers to change the words of Scripture itself to throw doubt on the Scripture* ("Herald and Presbyter Times", July 16, 1924, p.10).

Perhaps it is not surprising that a magazine that purported to expose Roman Catholicism, while fostering one of her most potent weapons for the destruction of Protestantism, should soon come undone. In October, 1915 after some seven short years of publication it came to an abrupt and unannounced end.

Chapter 8

Inspiration Under the Spotlight

In recent times, much has been made of the rediscovery of minutes recording what has come to be known as the 1919 Bible Conference. It appears that the then president of the General Conference of the SDA Church, Elder A G Daniells, had acceded to the wishes for such a conference in response to agitation by certain academics who were employed by the Church as history teachers.

Of all things, the topic under discussion was inspiration - an incredible situation for a Church that claimed to be the People of the Book and to have the identifying marks of the Remnant Church which has the *testimony of Jesus - the Spirit of Prophecy* (Rev 19:10). But, in retrospect, perhaps this was not so incredible as, for some years now, doubts had been cast as to whether the KJV was in reality God's Book. The fact that texts from the revised versions had occasionally been used in the Spirit of Prophecy writings had helped contribute to the uncertainty.

The Bible Conference had not progressed very far when it became obvious that the credibility of the Spirit of Prophecy was the main focus for those who had agitated for discussion. Were the writings of the late Sister White inspired, and if so, what proportion of them? Only the Testimonies for the Church, or the historical books as well?

True, the inspiration of Scripture did occupy a little of the conference's time, but even then it is clear that doubts over the KJV had crept in because of the increasing use of the revised versions by influential leaders and educators. (34) As has been mentioned, Elder W W Prescott was one such person and, as one of the conferees, he took the opportunity of linking up the Spirit of Prophecy with the problem. He asked whether:

> *A comment by the SOP upon the Authorised Version establishes that version against the Revised Version, where the reading is changed; and if one accepted the RV, it would throw out the comment made in the SOP* ("Spectrum" Vol 10, No 1).

The chickens were coming home to roost! No thinking person can ignore the fact that when one version contradicts another, only one can be the Word of God. But further, here we have the Spirit of Prophecy

being logically questioned not only on its choice of versions but on the matter of inspiration behind the commentary on a particular text.

Unfortunately, no one seems to have attempted an answer to Prescott's challenge, perhaps because his predilection for the RV was by now well known; or, more likely, the question was too difficult. But one of the history teachers present, W M G Wirth, sought to establish debate. He asked, *Suppose we do have a conflict between the Authorised Version and the Revised?*

Again, the answer was not forthcoming. Elder Daniells, recognising the importance of such a question in relation to our understanding of doctrine made a brief reference to the daily[9], but the issue was neatly sidestepped. Attention returned to Sister White's writings, this time concerning alterations made to her book, "The Great Controversy", for which Prescott unashamedly took credit, with the obvious approbation of an admiring Daniells.

After this unpublicized, almost secret conference, there were many misgivings over the whole affair. It was certainly not a representative gathering and, after news of the proceedings got around, (35) some who felt that they should have been invited let their feelings be known.

[9] The issue of the daily is discussed later.

Elder J S Washburn later declared the conference to be a meeting of *doubters* and a *council of darkness*. He referred to three of the lecturers, who were among those attending the meetings, as *infidels!* The following year he wrote F M Wilcox an accusing letter:

> *You were in that secret Bible Council which I believe was the most unfortunate thing our people ever did....(*July, 3, 1921, as reported in "Spectrum", Vol 12, No 4, p.31).

The minutes were later bundled up in paper and unceremoniously stored out of sight and out of mind.

The failure of the conference to deal with the problem of the versions has had dire consequences for the SDA Church. For those who believed that the Bible of the pioneers was out-dated and unreliable, were given the green light to go ahead and spread the gospel of Westcott and Hort. Yet the efforts of the KJV detractors passed over the rank and file of church membership who largely were quite satisfied with the KJV. Their attitude was fairly reflected by the public generally as seen in an article in the popular "Ladies Home Journal". In summation it said:

> *Now, as the English-speaking people have the best Bible in the world ... we ought to make the most of it .... This means that we ought invariably in the church and on public occasions to use the Authorised Version; all others are inferior* (November 1921).

Amongst the *others* of course, were the RV and ARV which had been around for some forty and twenty years respectively - ample time for the public to make an informed evaluation.

Not long after this eulogy came a strong denunciation of the Revised Version by the "Herald and Presbyter" magazine.

> *This Revised Version is in large part in tune with what is known as "Modernism". Those who really investigate the matter ... realise that the RV is part of a movement to modernise Christian thought and faith and do away with established truth* (July 16, 1924).

(36) If the Presbyterians had stated the matter correctly, then there were at least two who had attended the 1919 Bible Conference who had not *really investigated the matter*. One was Professor Prescott. In 1920, the Review and Herald Publishing Association published a small book written by him titled: "The Doctrines of Christ - A Series of Bible Studies for the Colleges and Seminaries." Throughout the book we find a fairly liberal use of the RV and ARV. By the year 1926, the Berrien Springs College Press published

an abbreviated version, "Doctrines for use in Seventh-day Adventist Colleges" in which it denigrated the KJV by claiming that the ARV was *more accurate, more scholarly, [and] more valuable than the Authorised Bible.* Fostering a trend which has since mushroomed, this provocative booklet concealed the name of the author/s, but similarities with the former suggest that it is fair to attribute the work to Prescott.

At any rate, Prescott would soon publicly announce his sympathetic attitude to the revised versions and his admiration for the Doctors on whose Greek New Testament they were based, namely Westcott and Hort.

Chapter 9

Battle Lines Are Drawn

Not all academics were dazzled by the antics of Washburn's *infidels*. Dr Benjamin G Wilkinson, Ph.D, Dean of Theology at Washington's Missionary College, was not amused by the increasing tendency to push the revised versions. Being a committed Seventh-day Adventist and a Protestant in the true sense of the word, he had taken the trouble to investigate the history of the versions. Roman Catholic influence had been all too evident and his inquiring mind had been disturbed by "Doctrines for use in Seventh-day Adventist Colleges". His findings were soon being passed on to his students who were left in no doubt that history vindicated the Received Text while revealing the outworking of the Romish scheme to deprive Protestantism of its Bible.

Dr Wilkinson was not only a man of conviction, but also of action. Not only Seventh-day Adventists had to be warned, but other Christians also. In 1928 there appeared in the public press advertisements announcing a series of lectures outlining the history of the New Testament. His meetings drew very large and appreciative audiences and made news headlines in the Washington Post.

Dean of Washington College Attacks American Bible

Professor Prescott attended the first lecture. According to Dr Gilbert M Valentine, *he was ashamed for himself and the denomination*. The next day he protested to the General Conference, describing what he had heard as *arrant nonsense* ("The Shaping of Adventism", cit. Letter of W W Prescott to W A Spicer, September 13, 1929).

(38) At the time, Elder Spicer was President. He was bound to give Prescott a favourable hearing as both had injected liberal doses of the Revised Version into the editorial content of the Protestant Magazine. Now, in consideration of the enthusiasm being generated in support of the KJV, Spicer sought to dampen the whole controversy. On November 18, 1928 he wrote a circular letter to Wilkinson and to the Presidents of the Columbia Union Conference, the Potomac Conference and the Washington Missionary College. His request for silence on the issue was based more on sentiment and the need for unity than concern for the legitimacy of the respective versions. Yet his personal empathy with the revised versions came through when he reminded the brethren of *the well-known fondness of Sister White for the Revised Version, and the constant freedom of use of that version by the Spirit of Prophecy*.[10]

In spite of the President's pleas to forget the matter, Prescott's ego got the better of him. Besides, his feelings towards Wilkinson had been soured for he was prominent among those who were opposing Prescott's new interpretation of the *daily*.

In the December 3, 1929 issue of "Signs of the Times" there appeared a feature article, "The Story of Our Bible", by W W Prescott. Lauding the quality of the textual criticism behind the Revised Version, Prescott said:

> *B F Westcott and F J A Hort in England, have devoted the larger part of their lives to this one field of scholarship and they have made available to us the valuable fruit of their* labours (p.5).

Recognising that Westcott and Hort had abandoned the Received Text in favour of the Alexandrian Bibles used by Eusebius at the behest of Constantine, he then extolled their virtues and imputed to them a false antiquity:

[10]This is a gross misstatement, as already revealed by Sister White's son Willie, which will be demonstrated later on.

> (39) *The Textus Receptus ... teach[es] precisely the same Christianity as the uncial text of the Sinaitic and Vatican manuscripts, the oldest versions, and the Anglo-American revision.*

Apparently, Prescott had got over his concerns, as expressed at the 1919 Bible Conference about discrepancies between the versions which had been used by Mrs. White. Neither did it bother him that the Vatican's instruction given to Wiseman and Newman to correct the KJV by the Vulgate had come to fruition in the revised versions.

At the time, the "Signs" was running the aforementioned Question Corner conducted by another conferee of the Bible Conference who, according to the Presbyterians, must have been sadly lacking in *investigative* attributes. He was the history teacher named W M G Wirth. Evidently Prescott's article on the versions had stirred up quite a hornet's nest for in the November 12, 1929 edition we find Wirth answering a query. In his attempt to relegate the KJV to the historical scrap heap, he applauded Drs Westcott and Hort and one of their coconspirators in the revision, Dr Lightfoot. Tischendorf, who was responsible for reintroducing the Sinaitic Manuscript to Christianity, along with Nestle and Alford, Greek text translators, were presented as *profound scholars whom God had used to give us His Word*. After claiming that Roman Catholic influence was not to be found in the revised versions he subordinated the KJV to them by pontificating:

> *No preacher or Bible teacher ought to expound the Scriptures until he first checks up, so to speak, his KJV references with the Revised, to ensure accuracy. We have heard eloquent expositions of certain Bible verses, which would have vanished into thin air had the speaker wisely consulted first his Revised Version* (p.6).

What a witness to the world! Here is the leading outreach journal of the people who claimed to be truly Protestant and the People of the Book, now cautioning those who expound the Word to test their Protestant Bible by one of Rome's fraudulent revisions. (40) And what of the editor of the Signs? Was Elder Tait incensed? Not at all! Just two weeks later, he allowed Wirth to use the Signs Question Corner to demonstrate how to correct the KJV. He cited the RV rendering of Rev 22:14 *as the correct rendering of the Greek. Blessed are they that wash their robes*, - right in line with the Roman Douay Version!

In the Seventh-day Adventist Church the battle lines were now drawn - the Roman Catholic Vulgate versus the Protestant Textus Receptus; The Revised Version versus the King James Version; William W Prescott MA versus Benjamin G Wilkinson Ph.D.

Chapter 10

"A Scholar of the First Rank"

In every age, and in every crisis, God has brought forth His champions of truth. He preserved His Word through the faithfulness of the early Christians of Antioch and the churches in the wilderness, such as the Waldenses in Europe, the Syrian Churches in India, and the early reformers such as Luther and Tyndale. The great Bible societies helped spread the Word abroad and God was not about to abandon His treasure of truth to the whims of apostate Protestantism or the Roman Catholic Church. Now, as His chosen remnant people were being misled, even by their leaders, God saw that the time was ripe for divine intervention. His Church which called itself the People of the Book would now be given the opportunity to join those illustrious custodians of His Word and become known as the Champions of the Book.

When Dr Wilkinson realised that Professor Prescott was determined to carry the flag for the revised versions, he quickly set to work and put his research into writing. In June 1930 his book, "Our Authorised Bible Vindicated", appeared but he had to be his own publisher.

Wilkinson's book indicated that he was in possession of Dean Burgon's monumental exposure of the fraud of revision - "The Revision Revised". Burgon's book has never been seriously rebutted and, significantly, is conveniently ignored or scorned by detractors of the Received Text. He approached his subject from a conviction that God's Word is eternal and he dealt with the historical, spiritual and doctrinal aspects. His book received world-wide applause from his colleagues and the laity who saw in it a vindication of God's protective hand over the transmission of truth. But certain of his church's leadership were not pleased. Some were incensed.

(42) Only some three months earlier, a General Conference committee had recognised the equal value of the Authorised Version and the American RV. But inconsistently, "The World's Best Book" which had recently come off the press of the Pacific Press Publishing Association, unabashedly pleaded for the supremacy of the American RV.

Now that Wilkinson's book was being so widely acclaimed, some leaders felt that they were under attack. Elder J L McElhaney circulated a letter among the workers dated July 27, 1930, claiming that Wilkinson had gone against the General Conference in publishing an "unauthorised" work:

> *The book in question has not been passed upon by a book committee of any of our publishing houses .... Our Authorised Bible Vindicated can be of no particular help to our work, and will only serve to continue the agitation of a question which we believe should be avoided.*

Particularly was this true of Prescott who immediately set about preparing what he thought was a strong rebuttal of Wilkinson's book. (G M Valentine, "The Shaping of Adventism" 1990, p.272).

Instead of following their own advice and letting the matter drop, the General Conference quickly set up a committee to review Wilkinson's book. Imagine Dr Wilkinson's surprise and disappointment to find that the so-called review was an attack - not only on his book, but upon his person! In fact, in his reply to the *review* he justly pointed out that if it was a genuine review, there was an obligation

> *To be impartial and to present the good and strong side of my arguments as well as those phases which seemed to them to be weak. This they notably failed to do .... It is a defence of the revisers and an exaltation of the RV and a disparagement of the AV* ("Introduction to Wilkinson's Reply").

(43) The *review* was rather lengthy, consisting of some 250 typewritten pages and was divided into several sections. But those who set out so boldly to review Wilkinson's book failed to append their names to the document. Today we can only rely on hearsay as to who comprised the committee. Valentine claims the committee consisted of L E Froom and the educational secretary, W E Howell. Prescott was not appointed because it was felt that his name *could not carry any weight at all, at least in the Columbia Union where Wilkinson's book was being vigorously pushed.* ("The Shaping of Adventism" p. 272). However, the committee would avail themselves of the material supplied by Prescott.

Two people only, seems to be a very small committee! But other reports indicate that Elders W A Spicer and M E Kern were also among those selected. Considering that Froom looked upon Prescott as his mentor and that Howell was the secretary of an educational system that had long promoted the RV as superior to the KJV, and that Spicer had been co-editor of the Protestant Magazine (of which Prescott was editor) that used the RV indiscriminately with the KJV, it's hard to imagine a group of men who would be more biased. One is reminded of an ancient African proverb that asks the question: "Can corn expect justice from a jury of chickens?"

The author has in his possession a copy of Wilkinson's reply in which he detailed all the important points brought up by the reviewers and then answered them convincingly. When dealing briefly with this topic in his book, "Battle of the Bibles", the author sought the help of the E G White Research Department at Avondale College to procure from headquarters in America a copy of this *review*. In due course, a copy did arrive. The author is happy to assure his readers that Wilkinson's listing of the reviewer's objections is correct. As the author was able to present a copy of Wilkinson's "Answers to Objections" to the E G White Research Department, (44) those who wish to investigate this matter from both sides should be able to do so.[11] Considering the importance which the General Conference attached to the versions controversy back in 1930, it is probably indicative of a desire to forget the whole embarrassing affair that the record of proceedings has not previously been available to Avondale College. With this evidence in mind, and for the purpose of this book, the author unhesitatingly makes a few brief observations.

Among the numerous allegations, the reviewers claimed that Wilkinson repeatedly violated the *primal laws of evidence by taking statements out of their setting; by ignoring context* and by *frequent misuse of misquotation* (Section 2, p.16). They further impugned Wilkinson's character by accusing him of *untrustworthy manipulation* (Section 1, pp. 21, 22, 24 et al).

In reading Wilkinson's rebuttals of the revisers' specious arguments and slanderous attacks one cannot help but admire the Christian forbearance of this able scholar, for in fact, after studying his reply, one could be forgiven for being reminded of a typical colloquialism: "He wiped the floor with them", for in fact he was able to show that their criticisms of him frequently applied to themselves! Truly, when D 0 Fuller DD was to later reproduce much of Wilkinson's book in the 1970's he was justified in proclaiming him as: *A scholar of the first rank* ("Which Bible?", p.174).

It is equally important to note that Wilkinson complained that his reviewers completely ignored the historical portions of his argument dealing with the *Romanising and Unitarian character of Westcott and Hort; the grave charges brought against Philip Schaff; the argument drawn from the Oxford Movement which Jesuitised England;* that these churches which did not submit to Rome's authority *early possessed a Bible of Textus Receptus type;* the arguments drawn from the Council of Trent; the testimony of Roman Catholic scholars acknowledging the restoration of the Vulgate in the RV; and so on, all of which involve the struggle for papal supremacy over Protestantism.

[11]It is believed that "Answers to Objections" can be purchased from "Leaves of Autumn Books Incorporated", P 0 Box 440 Payson AZ 85547 USA.

(45) Furthermore, the reviewers sought to indict Wilkinson in a most unfair manner by claiming that he had *cast aspersion* and *intolerable odium* upon Sister White, because of her use of the versions.

Sensing the seriousness of the charge, Wilkinson gave a lengthy rebuttal, claiming that by using the RV sparingly Sister White used only those texts which she considered put the same meaning as the AV plainer, and that she used numerous texts from the AV that were considered by the revisers of the AV Committee to be spurious. Therefore she was not endorsing the trustworthiness of the RV as a whole, but rather subordinated all but a few texts to the King James Version.

Let us here consider Wilkinson's recital of a few figures. In spite of three fourths of her books being published after the arrival of the RV, Wilkinson was able to state:

> *In the Index to the writings of Mrs. E G White, I find that in 28 volumes of her works that are listed that she is credited with making 15,117 references to the Bible. Of these more than 95 out of every 100 are from the AV* ("Answers to Objections", Section 4, p.9)
> *So far as the Index indicates [she] quoted not one verse in the Revised Version in Volume 9 of the "Testimonies" ... The prophet of the Lord began with the AV alone; she closed with the AV alone. It was to her evidently the supreme authority* (ibid, p.10)

Surely Sister White's experience should tell us something!

Wilkinson also reminded the Committee of Sister White's historical statements which endorsed the Textus Receptus of Erasmus which included correction of errors in the Vulgate, thus giving us a Bible that had clearer sense; giving new impetus to the work of reform (the Reformation); and completing, through Tyndale, the giving of the Bible to England. ("The Great Controversy", p.245).

(46) It is pertinent to note that at this time Dr Wilkinson was probably unaware of Willie White's statement about other people instigating his mother's use of the revised versions as recorded in "Problems in Translation". This book was not published until the year 1954 (See Chapter Five). Nor does he give any evidence of awareness of certain of the leaders' propensities to fiddle with her writings.

According to Valentine, who bases his information on a letter written by A 0 Tait, editor of the "Signs", to W A Spicer (November 25, 1929), it seems that revised versions had been inserted in some of her writings without permission. According to Tait, he had personally heard G B Starr tell of an alleged conversation with Sister White on the matter of her use of the Revised Version. She is recorded as saying that *she would like to know who was responsible for the Revised Versions being used in her later writings.* And again, *she had never given authority for anything of that sort* ("The Shaping of Adventism", p.270).

Although this is not first hand evidence, extra credibility is given to this story by virtue of the fact that Tait was all for the revised versions, hence it would not be to his advantage to relate this incident to Starr who looked upon the RV unfavourably.

As we consider the use of revised versions in Mrs. White's writings it is interesting to turn to two of her books, "Gospel Workers" (1915) and "Testimonies to Ministers" (1923). Both are compilations of her letters, tracts and short articles. It will be noticed that the use of revised versions did not seem to enter into her thinking. The implication may fairly be drawn that, unlike the manuscripts of her major works, these were not subjected to the type of interference referred to by Tait.

It is probably fair to say that the reviewers were so embarrassed by Wilkinson's able defence that they were sorry they had ever used Prescott's material on such a futile project. It seems that the real motivation for their rejection of Wilkinson's timely warning was expressed by their fear that:

> *(47) We would become the laughing stock of the reverent Christian scholarship of the world* ("Review", section 1, p.39).

How disconcerting it would be to these men, were they alive today, to find that the *reverent* Christianity is slowly turning its back on the Westcott and Hort text. In the Preface to the "New King James Version" we read:

> A growing number of scholars now regard the Received Text far more reliable than previously thought ... The New King James New Testament has been based on this Received Text[12]

As we look back on the foibles and failings of those who have preceded us, let us take courage from the promise of the Righteous Judge.

> *And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.* (Rev 22:12).

[12] The latter claim is not entirely correct. For instance, there are departures in key doctrinal texts affecting Adventism - Heb 9:12; 2 Pet 2:9 are examples.

Chapter 11

Resistance to Change

(48) In the chequered history of the Christian Church, one thing stands out clearly - apostasy always comes down from the top of a hierarchical structure.

Following the resumption of a presidential type General Conference organisation in 1903, which was in defiance of Sister White's instructions for a decentralised one,[13] the SDA Church was in a position where the incumbent president and his officers could use their authority for good or for ill. Ever since Elders A G Daniells and W W Prescott had colluded in a way which resulted in their appointment as President and Vice-President, Prescott had enjoyed a rather cosy relationship with the ruling elite.

While the policy of the early thirties appeared to play down the versions debate and so put the "thrashing" of the Review Committee behind them, the laity seemed to be quite unperturbed by the whole matter. They, like Protestant church members generally, were quite satisfied with their inferior King James Bibles. Those who were still receiving and digesting Wilkinson's book accepted the confirmation of God's protecting hand over His Word with warm appreciation.

As an indication of the popularity of the Authorised Bible at the time of the confrontation with Wilkinson, we shall refer briefly to his reply. He had written to some of the American

[13] See "With Cloak and Dagger" Chapter 13, "Czardom? Kingdom? or Popedom?"

(49) Bible Houses early in 1931 to see how the sales of the ARV compared with the KJV. Here is an interesting portion of the reply received from the Oxford University Press of New York, March 2, 1931:

> *Dear Sir, Some time ago the writer recalls having seen a statement attributed to the British and Foreign Bible Society, in which was said that there was about 100 copies of the Authorised Version sold to every copy of the Revised. (Signed) William Krause.*

Another, the John C Winston Company, replied:

> *Dear Sir, We have no way of calculating on the number of King James Version Bibles sold as compared to the American Revised Version Bible. We would say, however, that with each recent*

> *year the demand for the latter Bible seems to have diminished and consequently we assume that its sale has also been less. (Signed) Charles F Kist, President.* ("Answers to Objections", Section 7, p.10).

While Seventh-day Adventist pastors and their congregations went on using the KJV for worship, for studying their Sabbath School Quarterlies and learning to repeat memory verses and the Doctrinal Text assignments, the Education Department persisted with its unholy plan to turn opinion in favour of the revised versions.

W W Prescott's popular book, "The Spade and the Bible", appeared in 1932. Throughout, he used the RV or the ARV but, significantly, he did not deem it expedient to identify the texts as such.

The American Bible Society was not backward in showing its confidence in the Bible of the Reformation. Its periodic publication, "The Book of a Thousand Tongues", indicated in the 1939 edition that it understood perfectly that the transmission and preservation of the Gospels were entirely independent of the great Roman Church: (50)

> *Our Gospels also existed separately in Syriac [Antioch] dress. They were termed the Gospel of the Separated, to distinguish them from Tatian's work. (Alexandrian Text] . . . It passed from East to West. It took a Latin form in the sixth century and then in the ninth century was turned into old Saxon .... In this form, says Dr Wace, the Gospel lived in the heart of the German people, and in due time produced Luther and the German Bible, thus binding together the second*[14] *century and the sixteenth, the East and West* (p.902).

If those in the administration of the Seventh-day Adventist Church who had this relentless urge to wean Christians away from the KJV, were to succeed, they had quite a job on their hands. But as Rome has so far shown, patience and persistence have their reward. Help was to come - but ever so slowly, and from an unexpected source in a very roundabout way.

[14] This is a reference to the Itala Bible of 157AD (circa) which followed the Antioch Peshitta Bible of 150AD. See "Battle of the Bibles" Chapter 13.

Chapter 12

New Versions for a New Age

(51) Let us return to Madame Blavatsky, the Russian who was the contemporary of another famous necromancer, Dr B F Westcott. We were discussing their influence in Chapter Three - how Madame Blavatsky rejoiced to see the Revised Version dissociate Lucifer's name from that of the fallen angel of Isaiah 14:12. Some twenty years after founding the Theosophical Society she went the way of all flesh, dying in 1890, but no evidence of her expected advance to the status of deity through the chain of reincarnations, as promised by Satan, has been in evidence.

Following Madame Blavatsky's death, the Society received unfavourable publicity as stories of her addiction to hashish were circulating to her discredit. The credibility of her alleged revelations was brought into question. But her philosophy, as perpetuated in her writings and through the Theosophical Society, was to receive quite a shot in the arm, so to speak, from an unexpected quarter. One result of this boost is the emergence of the New Age Movement[15] and its supportive bibles.

Not long after the end of the First World War, there emerged in the land of the Counter-reformation a malcontent named Adolf Hitler. During his war service as a corporal he had savoured just a little the sweet taste of authority.

[15] On page 11 of "The New Age Dictionary", Madame Blavatsky is called the "Midwife of the New Age".

(52) Now in peacetime, sensing the frustration of the Teutonic race wallowing in the doldrums of defeat, his opportunistic desires were increasingly the subject of his cogitations. What if he could find a suitable whipping boy for the Germans that would ease their introspective feelings of pity and guilt and replace them with the euphoria of national pride.

While fraternising with bibbers in beer parlours and eating houses, Hitler had become quite elated as he observed the attention accorded his new ideas. He could imagine himself a Fuehrer - the Fuehrer of a great and regenerated proud Germany.

Having been born and reared a Roman Catholic, as were most Austrians, it is not surprising that he was attracted to philosophies that were based on superstition and occultism. The teachings of the Theosophical Society were being reactivated in troubled Germany. Blavatsky's books, "Isis Unveiled" and "The Secret Doctrine" were avidly devoured by Hitler.[16] There he learned of Madame Blavatsky's infatuation with the doctrines of the Mahatmas, which had led her to renounce not only her Orthodox Christian faith but also its Judeo concept of Jehovah. He was intrigued with her enunciation of the superiority of the Aryan race as taught by the Brahmans which gave rise to the obnoxious caste system of the Hindu religion.

In "The Secret Doctrine", Hitler would have read some interesting things about the Jewish race. Not being Aryans, Blavatsky claimed that the Jews were created by an "inferior God" known as Jehovah. Therefore, she reasoned, they can only be regarded as an *inferior race*.[17] ("The Secret Doctrine", Vol 2, pp.439, 445).

[16] When in the closing days of the Second World War, the Allies entered Hitler's fortress of Berchtesgarten, they found in his library well marked copies of Blavadsky's books. By his bedside was a copy of "The Secret Doctrine" (Riplinger, "New Age Bible Versions", p.594).

[17] In its early years the Theosophical Society was known as the Aryan Theosophical Society (ibid).

(53) Christians will realise that this is in direct contradiction of God's Word which says, *And hath made of one blood all nations* (Acts 17:26). But this little problem of one blood had been nicely taken care of in modern translations based on the Greek New Testament of Westcott and Hort and as found in the Catholic Vulgate translations. *And he made of one every nation of men*.

Hitler must have been beside himself with excitement. Were not the Jews bankers to the world? Were not the Jewish bankers in England and America responsible for the impoverishment of post-war Germany? Well, if they weren't, they soon would be! Hitler had found his whipping-boy.

Although Jew-baiting was not unknown in Germany, Hitler would create a national perception of a common enemy who should, in the interests of the Fatherland and the world generally, be liquidated. This would provide him with a plausible excuse to pass draconian laws, which in turn would give him real dictatorial powers. After all, did not the Jews invite the curse of Jehovah upon themselves? *His [Christ's] blood be on us and on our children*, they said to Pilate (Matt 27:25).

As Hitler set about translating his political aspirations into reality, his theosophical leanings became evident. The swastika which he chose as the emblem of his Fascist Nazi party was purloined from the emblem of the Theosophical Society with a slight alteration - he reversed the direction of its rotating arms. The Theosophists, in turn, had adopted the swastika from Buddhism.

However, the origins of the swastika go back even further than Buddhism, to a period well before the time of Christ. From "The Dictionary of Symbols and Imagery" by Ad de Vries, we learn that it was a symbol from the early Sanskrit era, and represented the sun, rain and wind deities of the Persians. When depicted as rotating clockwise as in Buddhism, it represents increasing growth as fostered by the vernal sun; but when rotating anti-clockwise as adopted by Hitler, it represents decay and darkness.

(54) When the red swastika was placed on a white background, the Nazi flag was born. Hitler explained in his "Mein Kampf" ("My Struggle") that the swastika symbolised, *the mission of the struggle for the victory of the Aryan man* (Shirer, "The Rise and Fall of the Third Reich", p.497). In that unequal struggle the Jewish race would come to realise the full significance of the reversed swastika for, to them, this sinister symbol which brought together the occultism of paganism, the miracles of modern science, and the authority of a tyrant, would soon come to symbolise the very embodiment of Satanic, *decay and darkness.*

As already mentioned, like the majority of Austrians, Adolf Hitler was reared a Roman Catholic. In Germany the Lutheran Church with its various sects was the dominant religion. Although being classed among the Protestant religions, for most Lutherans the protest had long since disappeared. As with the Church of England and all state churches, Lutheranism had been well and truly formalised and ritualised.

It wasn't long before Hitler was being hailed by both Protestant and Catholic alike as the saviour of Germany. In the run-up to the Reichstag elections in 1933, many Protestant Pastors, of whom Niemoller was typical, openly helped to elect Hitler as Chancellor. In that same year, the Reichstag warmly accepted a constitution drawn up with the help of such clergy for a new Reich (State) Church. Hitler seized the opportunity to appoint one of three clergymen to the office of Adviser on Protestant Affairs, after which he was elected Reich Bishop.

So carried away with the fervour of National Socialism were some pastors of the Reich Church that a revision of the New Testament was proposed by the Berlin district leader in order that the teachings of Jesus would correspond with the philosophy of National Socialism. Resolutions were passed demanding that all pastors take an oath of allegiance to Hitler and that all churches embrace Aryanism and exclude converted Jews from their congregations (ibid p.295). "Positive Christianity" is what they called it.

(55) As for the Roman Catholic Church's loyalty, there could be no doubt. Article 16 of Hitler's Concordat with the Vatican ensured that no Catholic prelate would carry out his duties under any misapprehension:

> *I swear and promise to honour the legally constituted /Nazi] government. I will endeavour to avoid all detrimental acts which might endanger it.* (Manhattan, "Catholic Terror Today", p.130)
> Clause 30 stipulated: *On Sundays and on Holy Days special prayer will be offered ... for the welfare of the German Reich ....*

Such springs of euphoria flowing from the fertile mind of the bewitching Corporal fast welled up into a swelling tide. Cascading into its purposeful flow were the tributaries of the faith, philosophies and hopes of an awakening Germany. Into the inviting waters of "Liebestraum" paddled a young German intellectual named Gerhard Kittel. The deceptive waters hiding its ominous depths would eventually take him in tow along with all who sailed its placid waters. Imperceptibly, yet relentlessly it would suck them into a terrible vortex of hate, murder and genocide. The only escape would be utter destruction.

Chapter 13

The Nazi Correction

(56) One of the elders of the Kittel family was an accomplished Hebrew scholar by the name of Rudolph. In 1937 he presented Germany with his translation of the Old Testament in which he abandoned the traditional Hebrew of Ben Chayyims Masoretic Text as used in the Textus Receptus family of Bibles. In its place he introduced to modern Christendom a corruption of the Leningrad "Biblia Hebraica". The seeds springing from his fertile imagination have taken root in modern Bible versions and now bear fruit to nourish New Age adventurers such as the translators of the New International Version. (Kalland, "The Making of a Contemporary Translation New International a Version", p.60).

Now, as the younger Kittel, Gerhard, was attracted by the philosophies behind the mystical swastika, he was caught up in the anti-Semitic hatred engendered by Aryanism which it symbolised. In 1933 he had joined the Nazi party and immediately made his presence felt through a series of lectures detailing his views on the Jewish problem in Germany. In his book "Die Judenfrage" he unashamedly upheld Aryanism as he extolled the virtues of the German race to the detriment of the Jews.

As he cultivated in the minds of Germans a growing hatred of Jews, so did he stimulate his own mind to the point where he would eventually draw for himself the distinction of being, *the first authority in Germany in the scientific consideration of the Jewish question* (Erickson, "Theologians Under Hitler", p. 54.4 cit. "New Age Bible Versions", p.593).

(57) By 1939, his delusions had so salivated his appetite for Hitlerism that he was publicly led to proclaim the Fuehrer to be the *saving force which stemmed the tide of Jewish infiltration* (ibid, p.598).

Although Hitler knew that he had quite a ground-swell of support for his anti-Semitism, he was astute enough to realise that it would be difficult in a professing Christian nation to have his extreme solution to the Jewish problem generally accepted. Besides a vigorous campaign of misrepresentation, slander and lies, he needed some form of Scriptural support for his planned eradication of the Jews. Gerhard Kittel was more than willing to oblige.

In 1933 Kittel had accepted the challenge of "Positive Christianity" for a revised Bible that would make genocide of the Jewish community appear to be theologically acceptable. Considering the Lutheran Church was still using its Protestant Bible based on Luther's Textus Receptus, such a radical change would be difficult. An acceptable Bible would need a whole new approach to Bible translation based on a redefinition of significant Hebrew and Greek meanings.

Further, the new age envisaged by Hitler, to be ushered in with his "Thousand Year Reich", demanded there be only one religion. Like Constantine the Great, who in the fourth century commissioned a new Bible which was compatible with his grandiose plans for a religio-political state, so Hitler foresaw the need for a "Positive Bible" for his ethnically-cleansed super race.

Rudolph Kittel had already produced an acceptable translation of the Old Testament. Now Gerhard determined to commence the arduous task of producing a theological dictionary of the Greek New Testament - one on which a Bible could be constructed in sympathy with the needs of the Nazi's German Christian Church.

From late 1933 until 1944 Kittel applied himself to this stupendous task, all the while carrying on his public mission of spreading the anti-Semitic gospel of hatred. By 1937 he was able to publish the first volume of his Theological Dictionary of the Greek New Testament, but the project was not quite finished

(58) when Germany lost the war. Subsequently, Kittel was arrested and tried for his crucial role in inciting Germany to Jewish genocide, and convicted and punished for crimes against humanity.

Commenting on this dramatic turn of events, Riplinger cites Gerhard Kittel's "Meine Verteidigung" (My Defence) (p.67) saying: *At the very end of Kittel's life, he confessed that the years of his editorship of the "Dictionary " and his propaganda "ministry "for Hitler, "was based upon the most bitter deception of his life"* ("New Age Bible Versions", p.600).

> *There is a way which seemeth right unto a man, but the end thereof are the ways of death* (Proverbs 14:12).

Hopefully, that would have been the end of Kittel's Dictionary. But such was not to be. The Luciferian doctrines of self-elevation and hatred that had unleashed untold misery on an *inferior* race spilled far over Germany's borders, leaving few countries of the world untouched. The immediate result was the total destruction of the once proud and pompous Reich and its hapless society. But the philosophical concoction of theosophy and Christianity, brewed for the new age of "Positive Christianity", was to remain. Others would complete and publish Kittel's Dictionary. It would be pressed into service by the translators of the coming "New Age" Bibles for a "New Age Movement".

Who would have foreseen that such Bibles would be embraced with open arms by the People of the Book as though they had just discovered God's will for man?

Chapter 14

Adventism's Fateful Decision

(59) With the advance of the Allied invasion forces heralding certain victory over Germany, the Seventh-day Adventist Church had plenty with which to occupy its mind. The devastated congregations in much of Europe would be in urgent need of rehabilitation and the global mission of the Church would need reinvigoration. For a while the debate on the Bible versions appeared to be forgotten, but not so the restless urge of officialdom to continue the task of brain-washing Adventists with corruptions of Scripture.

A seemingly innocuous example can be seen in the song book published by the Review and Herald Publishing Association in 1944, titled, "Gospel Melodies and Gospel Hymns". It seems that the terrible consequences of the spread of Nazi "Positive Christianity", with its selective salvation, had not penetrated the thinking of the Review and Herald publishers. How else could they have blighted the messages contained in the Christian Hymns with this corruption of Scripture found in the opening of the "Foreword"?

> *The Christian message came to this world amid a burst of song when the angel chorus sang over the Bethlehem hills, "Peace on earth among men of good will"*

No reference to text or version is here given, but it is obviously an emasculated version of the mission of Christ as announced so beautifully by the angels in Luke 2:14:

> *Peace on earth, good will towards men -*

a generic reference to all of mankind (including the Jews!).

(60) During the war years, Elder B G Wilkinson Ph.D, had been busy collating material gathered while researching his book "Our Authorised Bible Vindicated", which was rejected out of hand by the administration of the SDA Church. In the same year, (1944) the Pacific Press Publishing Association published his classic history of Christianity, "Truth Triumphant'".

Now, with the apparent sanction of the Church, the later book received much acclaim. As in "Our Authorised Bible Vindicated", there was a significant and common theme. All the churches in the wilderness had kept the holy Biblical Seventh day Sabbath and they all used Bibles that were anathema to Rome. Rome had correctly branded them as "Waldensian Bibles" (Comba, "The Waldenses of Italy", p.192). The response to the book was tremendous. At least three reprints were necessary; the fourth printing occurring in 1946.

Yet this did not deter the Review and Herald Publishing Association from continuing its elevation of Rome as the custodians of truth. In 1947 it published M E Olsen's book, "The Prose of our King James Version". Although acknowledging that Westcott and Hort's text leaned towards the Vulgate, he claimed:

> *This in itself is not a blemish for it is reasonable to believe that Jerome ... had older manuscripts than any that were available to the translators of the King Version* (p.186).

Here it was again! The Prescott legacy! For over twenty years the denomination's educational system had been brainwashing its young people with Roman Catholic propaganda. No matter that church congregations in Adventism, and Protestantism in general, trusted the Authorised Version. Now, as the young people were growing up into denominational employ, they were entering positions of responsibility where their *enlightened* views on the versions could be felt.

Meanwhile, significant moves were being implemented by the main-stream Bible societies. In 1946, the influential Council of Churches (formally a professedly Protestant group) had been (61) largely responsible for bringing some seventy Bible societies together to form the United Bible Society (UBS).[18] In coming together under the one umbrella, the Societies had placed themselves in a position of great vulnerability to any change in direction emanating from the UBS.

As can be imagined, Rome would view such proceedings with more than passing interest. Recognising the vital force behind Protestantism to be the Bible and the societies which distributed it, Rome had not been backward in revealing her hostility towards the Bible societies. The Catholic Encyclopedia had plainly stated:

> *The attitude of the Church toward the Bible Societies is one of unmistakable opposition. Believing herself to be the divinely appointed custodian and interpreter of Holy Writ she cannot, without turning traitor to herself, approve the distribution of Scripture without note or comment* (Vol 2, p.545).

But now there was a unique opportunity to gain great influence, and perhaps even control over the leading societies, simply by infiltrating one organisation, The United Bible Society. The genius of such a scheme would lie concealed in the fact that Protestant organisations could be influenced and used to eventually divest themselves of their own "Waldensian Bibles". All that was needed was time and patience, an attribute which has never been lacking in Rome's forward planning. Add to this a period of pleasant fraternising during which the minds of Protestants would be conditioned towards liberalism and tolerance and Rome would once more be in a position to pounce.

[18] For more information on this merger, please refer to "Battle of the Bibles", Chapter 23, "The Romanising of the Bible Societies".

(62) Such plans were already being assisted by the People of the Book. Reprinting of "Truth Triumphant" had suddenly ceased [19] and in 1953 the General Conference of Seventh-day Adventists appointed a committee to reactivate the question of Bible versions. With Elders Read as chairman and Cormack as secretary, it published its findings in a book, "Problems in Translation" (1954).

Such a title was indicative of the doubts and uncertainties engendered in this book. But the real problems were created by the unnamed authors themselves. They tried to please everyone! Having reiterated the stance taken back in the 'thirties that the KJV and the ARV *shall serve us without discrimination*, they then appealed to Adventist workers to cooperate *in endeavouring to preserve the unity of our people by leaving all free to use the version of their choice* (ibid, pp.74, 75).

This advice was confusing as it was in marked contrast to a statement appearing earlier in the book and probably indicated disagreement among the Committee members themselves.

> *If resort is made indiscriminately to the various translations, the reader or hearer gets the impression that the different versions stand on an equal footing, as far as authoritatively transmitting the Word of God is concerned, which is not the case* (ibid, p.57).

So officially, the King James Version was the true Word of God, but if Adventists wanted to regard the American Revised Version as equally authoritative, that was quite acceptable, just so long as this brought unity among the brethren.

One cannot help but marvel at such confused reasoning, of which the very term "Babylon" is symbolic. An insane desire for unity at any price had caused the leaders to ignore the first principle of Christian unity - that unity can be achieved only if based on truth.

While the General Conference was thus occupied in pleasing readers of both versions, in the world of Bible translators things were moving rapidly. In 1952 the National Council of Churches' Revised Standard Version had made its appearance.

[19] See: With Cloak and Dagger", p. 164, (1994 ed, p. 127)

Various portions and editions were published until in 1957 a translation appeared which delighted the Roman Catholics. Said Bernard Orchard, in the Catholic publication, "The Commonweal"

> *The most recent and best [translation of the Bible] in the English-speaking world is the Revised Standard Version which in 1957 was brought to completion by the careful revision of the deuteronomical books, roughly speaking identical with the Protestant Apocrypha* (October 9, p.48).

Such praise for a Bible produced by a supposedly Protestant organisation must have come as a surprise to many. Yet in the Preface was to be found a statement indicating the translators abandonment of the very basis of Protestantism:

> *The King James Version of the New Testament was based upon a Greek text that was marred by mistakes, containing the accumulated errors of fourteen centuries of manuscript copying* (1957 edition).

The National Council of Churches in America, which opposed the KJV, was previously known as the Federal Council of Churches. As such, the US Naval Intelligence had suspected them of being an organisation subversive to the welfare of the State, having ideals in sympathy with socialism. (Ritchie, "Why We Reject the National Council Bible", p.9).

Evangelical fundamentalists spontaneously protested against the RSV in magazines such as the "Sunday School Times", "Moody Monthly", "Christian Life", "Action" and "Eternity Magazine". But it was left to

an Adventist layman to sound the alarm among Seventh-day Adventists. It came from the son of B G Wilkinson, Dr Rowland F Wilkinson who, in 1953 had been quick to author a pamphlet, "The Revised Standard Version of the Bible". Published in Washington DC where the headquarters of Adventism was located, several reprints culminated in an amplified edition in 1960. His pamphlet (64) revealed an awareness of the questionable background of the RSV and an insight into its ecumenical thrust which appeared to be beyond the comprehension of the Adventist administration.

Wilkinson astutely observed:

> *A religious revolution is now shaping up in Western Christendom. The world ecumenical movement in Protestantism and Catholicism recognise that to unite there must be a mutually acceptable Bible* (p.3).

How correct subsequent events have proved the Doctor to be! He left no room to doubt that the RSV was in great conflict with the KJV when he quoted the considered opinion of none other than the chairman of the RSV translation team. While addressing a capacity audience of religious leaders, Dr. Luther Weigel had said in effect:

> *You cannot use the KJV and the RSV together. It will bring in confusion; use one or the other.* [Of course he recommended the RSV](ibid).[20]

But the SDA Church leadership was not impressed. Instead, they appeared determined to rivet in place the Prescott legacy and adopt it as an integral part of their perceived mission to the world. In 1959, the Review and Herald Publishing Association had published A S Maxwell's book, "Your Bible and You". Designed to present to the public the Scriptural beliefs of the SDA Church, it has been republished and sold extensively by the Church's colporteurs well into recent times.

From the outset, Maxwell sought to establish in his reader's minds confidence in any version of the Bible. He briefly traced the origins of the Bible as emanating from the Codex Vaticanus, the Codex Sinaiticus and the Codex Alexandrinus. Incredibly, he portrayed these early corruptions of God's Word as the *original text*.

[20] It is significant to note that years later, dissident Desmond Ford used the RSV to support his thesis in his doctrinal defence of his aberrant beliefs which were examined at Glacier View.

(65) We cannot help but wonder what the faithful Waldenses and other martyrs such as Tyndale, who died in defence of Bibles based on the Textus Receptus, would think of Maxwell's equivocations as he ignored the existence of the two streams of Scripture and lumped the KJV in with corrupt Bibles saying:

> *No matter what version it may be, it is still the Word of God* (ibid p.43).

Inconsistently, in spite of Dr Weigel's pronouncement on the incompatibility of the two versions, and in spite of Sister White's identification of the church in the wilderness (and not Rome) as the guardian of the treasures of truth ("The Great Controversy", p.64), Maxwell proceeded with his presentation of Adventist beliefs by backing them up selectively from both the KJV and RSV.[21]

With such dedicated support for the underlying text of the Roman Catholic Vulgate in the so-called Protestant Bibles, Rome could have judged the time ripe for its great ecumenical leap which would virtually sound the death-knell of Protestantism. We refer to the Vatican II Council.

[21] The reader is referred to "Battle of the Bibles", Chapter 25, for more details on "Unheeded Warnings".

Chapter 15

The Vatican II Council

(66) Four centuries had elapsed since the Jesuit-inspired Council of Trent. The Vatican's plans to combat the Protestants' Bibles had met with little or no success until they had found a way to utilise the services of professing Protestants. But now, after some eight decades since the appearance of the papal-planned *revised* Version in 1881, Protestant English congregations were, in the main, still listening to sermons based on the Protestant KJV. Furthermore, most congregations and their pastors were still staunchly Protestant.

In 1962, Rome set up a council of strategy to create a new climate of friendly ecumenism. It was to last until 1965 and has become known as the Vatican II Council. Radical changes in attitudes towards Protestants were instituted and they were called *separated brethren*. As a consequence, it was expected that Protestants would look upon Catholics as fellow Christians. The object of course, was unity - unity on Rome's terms - unity of faith, unity of liturgy and unity of Scripture through a common Bible.

This soft approach by Rome soon produced tangible results. In 1966, the British and Foreign Bible Society amended its constitution to enable it to include the Apocrypha in its translations, by which it was hoped to attract Roman Catholic readers. The United Bible Societies quickly followed suit, which of course includes most of the world's societies. Within a decade, more than 130 joint Protestant-Catholic translation projects had been undertaken, including New Testaments in over fifty languages.

In order better to exploit the ecumenical opportunities accruing from joint translation ventures, Rome formed an organisation known as the World Catholic Federation for the Biblical Apostolate. Results were immediate and dramatic. Such close *brotherly* liaison opened the way for ecumenical dialogue. Soon Roman Catholics were admitted to the board rooms of the UBS, which immediately gave Rome access to some seventy Bible societies.

However, there is one society at least that has consistently maintained its Protestant ideals and independence. Formed in 1831 as a break away from the British and Foreign Bible Society, which even then was compromising its Protestant principles, the Trinitarian Bible Society still continues its resolve to distribute Bibles only of the Textus Receptus line. We are indebted to this Society for providing periodic information on the ecumenical contortions of so-called Protestant organisations.

In its tract, "Ecumenism and the United Bible Societies" we learn that:

> *a large number of Catholics, including several bishops, serve as members of national Bible society boards on regional committees, as well as translators* (Source, "Word-Event" No 56, p.28, 1984).

It also contains information from the 1984 Annual report of the UBS on its *generally interconfessional character and how, in order to allow for the participation of Christians from all traditions that exist in their country, several Bible societies changed their constitution in 1984 and now have members of all Christian denominations on their board.* This is an indirect way of telling us that Roman Catholics are welcome on the boards of what were formally Protestant Bible Societies.

Further information from the Trinitarian Bible Society reveals that

> *Among the UBS Vice-Presidents will be found the name of Dr Francis Arinze, who is not only a Roman Catholic archbishop ... but has also recently been made a Cardinal by the Pope* ("Ecumenism and the United Bible Societies", p.10).

(68) On the same page we read:

> *One of the joint editors of the widely-used UBS Greek New Testament is a Roman Catholic cardinal, namely Carlo M Martini, the bishop of Milan* (ibid).

This UBS Greek New Testament was extensively used by the by translators of the Roman Catholic Jerusalem Bible and the translators of the New International Version.

In the light of such information it would be profitable for all for readers who consider themselves Protestants to pause a while to it reflect on the apparent ease with which Rome was able to Romanise Protestant institutions. Naturally, the Seventh-day Adventist Church, the People of the Book, the truly Protestant Church, would not fall for such a patent confidence trick. Well, that's how it should be. But such was not the case! In a UBS report, 1984 we read:

> *The work of the Bible Society [UBS] in the Seychelles acquired a new dimension with the setting up of a consultative committee made up of three representatives from the Roman Catholic, the Anglican and the Seventh-day Adventist Churches. This committee will supervise Scripture translation, production and distribution in the Seychelles* (ibid, p.11).

When we consider the mission accepted by the Remnant a Church to preach the three angels' messages which includes an urgent call to come out of Babylon, the above scenario is truly mind boggling. How can an SDA evangelist follow this act with a public exposition of the *beast* of Revelation 13? Such incongruous conduct robs the Church of credibility and places its claim to be the Remnant in jeopardy.

How easily Rome has nullified the mission of the Remnant Church!

Chapter 16

Adventism Adopts the NIV

(69) Now that we are aware of Rome's subterfuge in promoting interconfessional Bibles as a means of bringing unity on her terms, it is well to consider certain events leading up to Adventism's recent craven acceptance of one of these Bibles - the "New International Version".

The ecumenical climate of goodwill generated by the Vatican II Council soon produced a condition of euphoric stupor in the Protestant world. It seemed as if the bearers of the Reformation torch had grown weary. As they sunk into the seductive arms of the Roman temptress their vision of their glorious heritage became distorted in an ecumenical mirage. They would surrender that mighty fortress of Protestantism which had been defended over the centuries by the blood of the martyrs for Satan's adulterated scriptures.

As we look backward to Adventist literature prior to the 1960's and examine its use of modern versions, it is probably fair to say that, generally speaking, they were used innocently as an adjunct to confirming the doctrines learned from the study of the KJV. It would also be fair to observe that any hopes on the part of modern version pushers to establish them with Adventist congregations were receding like an outgoing tide.

As an example in point, it is interesting to read in the Preface to the 1963 New American Standard Version (a revision of the ARV), the motivating force behind the translators:

> *Perhaps the most weighty impetus for this undertaking can be attributed to a disturbing awareness that the American Standard Version of 1901 was fast disappearing from the scene.*

(70) But now we find emerging in Adventism a new and sinister impetus for replacing the Bible of their pioneers. During the latter half of the 1950's, under the presidency of Elder Figuhr, the General Conference had betrayed its God-given trust by denying vital tenets of Adventist faith before an editorial team of Evangelicals. In the book that followed in 1957, called "Questions on Doctrine", historic doctrines had been replaced with popular Calvinistic cum Evangelical teachings.[22] Names of authors were not appended to this specious General Conference publication which met with a mixed reception among Adventists, and varying amounts of scepticism among Evangelicals. Many recognised a public repudiation of certain important Adventist beliefs.

Because of this book's stormy reception, Elder L. E Froom, who is widely regarded as one of its authors, later wrote the book, "Movement of Destiny", in which he painstakingly argued the positions taken in "Questions on Doctrine". Interestingly, Froom did not resort to the use of modern versions, and there are probably two good reasons for his restraint. First, as we have seen, modern versions were unpopular within the Church and Protestant congregations generally. The Adventist administration had a hard enough job on its hands promoting a new theology without shackling it to unfamiliar and suspect Bible versions. Second, Froom, who had looked upon Prescott as his mentor and who had fought Prescott's futile battles for him on the Wilkinson Review Committee, was not about to revive memories of the thrashing administered by Wilkinson. Again, the thrust of Froom's arguments was centred around a misrepresentation of the Spirit of Prophecy's stand on the doctrines which he wished to change. (See "With Cloak and Dagger", Chapters 10 and 11).

[22] For an account of the Evangelical sell out read: "With Cloak and Dagger" by H.H. Meyers and "Adventism Challenged" by Colin and Russell Standish. Both available from Hartland Publications, Box I, Rapidan VA. 22733 USA.

(71) However, it must not be assumed that a Curia-like body with its now emerging plans for the subversion of Adventism had given up on the destruction of the pioneer's Bible. Not at all! In the May 1969 issue of the Church's public out-reach journal, "Signs of the Times", Elder A G Maxwell, son of Arthur A Maxwell, had written a leading article promoting confidence in modern versions. Titled, "Can We Trust Modern Bible Versions?" he summed up his sparsely documented thesis thus:

> *You can trust modern versions. Read as many as you can* (p.31).

This article, which entirely ignored the historical input of Rome's furtive efforts to destroy the Protestant Bible, is evidently regarded by the SDA "Curia" as a winner, for it has since been republished over and over again in various Church publications. Significantly, articles upholding the KJV and its progenitor, the Textus Receptus, are conspicuous by their absence.

By the year 1966 the deliberations of the Vatican II Council were bearing fruit in the form of the interconfessional Roman Catholic Jerusalem Bible and two years later, the New York Bible Society's New International Version. As both had based their New Testaments on the United Bible Societies' Greek New Testament Text, these Bibles complemented each other in many ways.

For Catholicism, the Jerusalem Bible was rather innovative. The New Testament in particular had departed frequently from the Vulgate and the Douay Version. As mentioned, Rome had been represented on the UBS translation team on the Greek New Testament by Cardinal Martini of Milan. Now, for the sake of unity and the long term interests of Roman Catholicism, her new Bible reflected confidence in the UBS text and so departed from the KJV more frequently and more significantly than had the Douay Version.

(72) Rome's success in providing an ecumenical Bible was acknowledged by the Church of England when in 1969 the Jerusalem Bible became the first Roman Catholic translation to be approved for Anglican use since the Protestant Reformation. Various Protestant churches have since found its use profitable,

including the Seventh-day Adventist Church. It is used in the Scripture portion of the Seventh-day Adventist Hymnal two and a half times more frequently than is the KJV!

And all the world wondered after the beast!

With the arrival of the completed NIV in 1978, containing both Old and New Testaments, there did not seem to be any and great clamour for its use amongst Adventist congregations. It just meant that in much of Adventist literature there was one more owner of corrupted Bibles from whom permission to quote needed to be sought.

No doubt, among Adventist academia there were those who welcomed the opportunity to impress others with their intellectual discernment of a *superior* translation. If so, it seems that such prowess was largely unappreciated. In October 1982 timely words of reproof appeared in the "Ministry" magazine. Under the title, "Use the Bible Your People Use", Elder Charles Case deplored the confusion as congregations strove to harmonise readings from the pulpit with their well-known KJV Bibles.

In the same paper there was published the result of a "Ministry" survey which revealed that an overwhelming majority of Church members in North America wished their pastors would stick with the KJV.

But the Prescott legacy was not to be denied. Increasingly the Sabbath School Department was replacing the traditional KJV text with Scripture from more *enlightened* versions.

A decided impetus to the use of the NIV, as the Bible for Adventists, occurred in 1985. For the first time in its history, the SDA Church blessed a hymn book with its imprimatur by incorporating its name in the Hymnal. Accepted largely sight unseen, (73) the "Seventh-day Adventist Hymnal" turned out to be a shocker for most Adventists. Among the selection of hymns and liturgical terminology there was ample evidence of the Selection Committee's infatuation with its Roman seductress. But it was the preponderance of Scripture readings taken from the NIV that indicated the Committee's priorities. Out of some 224 Scripture readings taken from eight Bible versions, the NIV was used 68 times, The KJV was relegated to a minor position, being used only 14 times! Now, pastors who were so inclined, could coerce reluctant parishioners into mouthing unwanted translations.

Of particular offence to those adhering to historic Adventism was the NIV's preposterous denial of God's definition of sin which is *the transgression of the law* (1 John 3:4). In spite of Mrs. White's clear statement that this *is the only Biblical definition of sin* ("The Great Controversy, p.493), the SDA Hymnal would have us believe otherwise. In Scripture reading No 756 the Palmist is made to say: *Surely I have been a sinner from birth, sinful from the time my mother conceived me* (Psalm 51:5 NIV).

It is highly significant to note that this corruption which the Selection Committee found so appealing was repudiated and dropped from the new edition of the NIV about the very time it had elected to use it.

Let us take a closer look at this version of Scripture which has captivated the admiration of the Seventh-day Adventist Church.

Chapter 17

A New Age Version

(74)

Not since the bally-hoo preceding the publication of the English Revised Version of 1881 has there been so much hype as that which heralded the New International Version. In the NIV news release of April 1969, Bible-believing Christians were given high expectations:

> *For many years those who hold a high view of the Bible have failed to put forth an all-out effort to give English readers a translation of the Bible which represents the best documented text, the most accurate translation, and the best literary style for effective communication. It is the aim of the Committee to work for these results.*

But, as in the case of the *revision* of the KJV, the result did not match the promise. In the words of the Trinitarian Bible Society we find the reality of truth:

> *The text underlying the NIV is not "the best documented text", for in many passages it has the support only of a small minority of the manuscripts ... The translation is not "the most accurate ", for many passages are paraphrased rather than translated, failing to distinguish between the inspired words of the Biblical writers and the explanations, additions and omissions introduced by the translators. The version is not "the best literary style" for faithfully communicating the Word of God, because it is made to conform with the worldly expectations of unbelieving readers instead of using a style that is suited to the unique subject matter of the original. The translation is hence unsuitable for use by the evangelical believer, who wishes to be sure that he has in front of him a sufficiently accurate representation of the words which God spoke* (TBS, "The New International Version", p.11).

(75) Since the completion of both the Old and New Testaments in 1978, information relating to circumstances surrounding the translating of the NIV has been accumulating, which reveals it to be a Bible rather attractive to followers of the New Age Movement. As we are here concerned with the history of modern versions in Adventism as a Prescott legacy, this is not the place to examine the role of modern versions in the New Age. Professor G A Riplinger has conducted an exhaustive search into this matter and has come up with a 690-page book, "New Age Bible Versions" (1993) in which the NIV and its progenitor, the New American Standard Bible, feature prominently.

This book could be profitably studied by every serious seeker of truth. It will then become evident that the New Age Movement has its roots well and truly grounded in the old age of paganism. The philosophies of Plato, Philo and Origen, which polluted Christian literature in the early Christian centuries, continue to be well represented. To these can be added teachings of the Mahatmas of India and Tibet which were dredged up in later times by Madame Blavatsky and her Theosophical compatriots. Their teachings were seized upon by Hitler and the Kittels and foisted on the Germans as Positive Christianity.

Riplinger explains how the NIV translators, like most other modern translators, relied on Gerhard Kittels' "Theological Dictionary of the New Testament" when it came to determining the meaning of the Greek. ("New Age Bible Versions", p.591).

This is born out in the explanatory book, "The Making of a Contemporary Translation, New International Version" edited by the Executive Secretary of the NIV Translation Committee, K L Barber. In a discussion of the translation of the Greek (76) "monogenes" which is rendered as *only begotten Son* in John 3:16

(KJV) the translators opted for *one and only Son*. Among the sources used in arriving at this decision is G Kittels' "Theological Dictionary of the New Testament", Bromiley Translation 1967, p.739 ("The Making of a Contemporary Translation", note 3, p.174).

The omission of the word *begotten* is consistent with Gnostic philosophy, which has heavily influenced the higher criticism emanating from Germany. *Only begotten* comes from the two Greek words meaning "alone" and "I am born", thus emphasising Christ's lack of an earthly father. Riplinger goes on to quote from Erickson's "Theologians Under Hitler":

> *Kittel's work cannot be seen as anything but a distortion of Christianity* ("NABV", p.596).

His Aryan philosophy which supported Positive Christianity is transparently displayed in the NIV New Age Version. *Glory to God in the highest and on earth peace to men on whom his favour rests* (Luke 2:14). Unfortunately, not being of the Aryan race, the Jews were not seen by Hitler to be worthy of God's favour.

As we peep through the misty veil of false claims and expectations of the publishers there emerges not a faithful revelation of God's will for man, but a distorted presentation devised by the one who said, *I will be like the Most High* (Isa 14:14). Turning to Isaiah 14:12 in the NIV we hear the blasphemous accusation of the serpent:

> *How you have fallen from heaven* ***0 morning star,*** *son of the dawn* (Emphasis supplied).

Who is the *morning star*? Satan and every Bible-believing student knows that Jesus had sent his angel specifically to testify of Him to John:

> *I am the root and the offspring of David, and the* ***bright and morning star*** (Rev 22:16 Emphasis supplied).

(77) Not content with just removing Lucifer's name from the Bible and thus failing to identify him as the angel fallen, (as found in the Westcott and Hort-dominated RV), the translators of the NIV give Satan unbridled licence to accuse the Morning Star of being the fallen angel. Here is support for the Theosophical doctrine of Lucifarianism which promotes Lucifer as the source of all enlightenment. Its link between New Age people and the Bible versions which reflect their Positive Christianity is remarked on by Constance Cumby in her book, "A Planned Deception" (p.74):

> *Interestingly, as many New Age groups work to extol Lucifer's name, there has been a parallel movement within Christianity to clear his name and disassociate him from any Satanic identity* (Cited "NABV", p.51).

No doubt, that apostle of Christian pragmatism, Robert Schuller, would give his smile of approval while saying,

> *I believe that the responsibility of this age is to positivise religion* (Address at Unity Village, Cited "NABV", p.193).

"Positivism" is a system of philosophy which maintains that the only possible knowledge is the knowledge of phenomena. Pertinent as such comments are, they are no more than current observations. But the prophet of the Remnant Church was able, through divine insight, to anticipate Satan's efforts to dissociate himself from the one who was cast out of heaven by pointing his accusing finger at Jesus Christ. Commenting on Satan's futile attempts to have Jesus yield to his authority at the time of His fasting in the wilderness, Sister White revealed:

> *He [Satan] told Christ that one of the exalted angels had been exiled to the world, and that His appearance indicated that, instead of His being the King of heaven, He was the angel fallen, and this explained His emaciated and distressed appearance* ("1 Selected Messages", p.274).

(78) What a remarkable example of divine insight into Satan's character and behaviour, coming as it did a whole century before he was to play his hand in the NIV!

Another text in the New International Version of the New Testament (and the NKJV) should have caused the SDA Church to shun it like the plague. It is Hebrews 9:12 where Paul is made to say that Christ had already *entered the Most Holy Place*.

If this were a correct translation, Seventh-day Adventism should, in the interests of honesty, pack up and consign itself to the historical trash heap! Gone is the significance of 1844 to its sanctuary message and its understanding of the prophecy of Daniel 8:14 and the first angel's message of Revelation 14:6, 7. There is no place for a Remnant Church which keeps the commandments of God and has the testimony of Jesus Christ (Rev 12:17), for the simple reason that this gift is not ascribed specifically to the Remnant Church in the NIV.

Sister White knew only too well the importance of a correct understanding of type and antitype in relation to the cleansing of the sanctuary on the day of atonement. Of Daniel 8:14 she said:

> *The scripture which above all others had been both the foundation and central pillar of the Advent faith was the declaration, "unto two thousand and three hundred days; then shall the sanctuary be cleansed."* ("The Great Controversy", p.409).

The sobering fact is that had the NIV been the Bible of the day, our pioneers would never have come up with the Seventh-day Adventist understanding of truth. Just look up Daniel 8:14 in the NIV! *It will take 2,300 evenings and mornings; then the sanctuary will be reconsecrated.*

Are you, dear reader, beginning to see what the Prescott legacy to Adventism is all about? Can you understand why the numerous promoters of the so-called New Theology of apostate Adventism are hooked on modern versions?

(79) How many SDA teachers and ministers do you know of who no longer believe that Christ went into the Most Holy Place in 1844, but rather, they will tell you that He went straight there at the time of His ascension?

Or, to put it another way, how long it is since you heard your pastor preach the sanctuary message in the context of Daniel 8:14 and 1844?

It seems the Prescott legacy has so conditioned many Church leaders that they are ready to accept any version of the Bible that appears to sustain the heresies which they love to espouse. Such are outward manifestations of an acquired problem – The Prescott syndrome.

Chapter 18

Adopting an Icon

(80) When Dr Ford's doctrinal beliefs were being examined by a General Conference appointed committee, he claimed in his defence that:

> *The task which I was working on was not a novel one, but one engaged upon by other men well known to us, such as W W Prescott and L E Froom* ("Ministry", Oct 1980).

It is gratifying to note that, at the time, an influential majority of administrators were more concerned with maintaining Biblically-based doctrines than those based on man's inventions. Hence Ford was dismissed. Logically, anyone else in the employ of the denomination espousing the same doctrines should have been removed also. But the then President of the Australasian Division failed to take his cue from the General Conference. He should have led his committees in purging the Division of heresy. Instead, he encouraged two Avondale lecturers to go around the country endeavouring to minimise the fallout surrounding "Dr Adventist's" dismissal and, with their defensive attitude, they generated much sympathy for Ford.

In the South Australian Conference, almost universal support for Ford and his theology was openly and defiantly declared. To the shame of this denomination, no subsequent Conference President or Union President has turned this Conference from its disastrous course. The results have been tragic. The God-given mandate to the Remnant Church to preach the everlasting gospel in the context of the three angels' messages has been virtually muffled in this Conference.

(81) Symptomatic of an underlying embarrassment over the distinctive beliefs of Adventism, as expressed in the naming of our Church, is the increasing trend to distance the name, Seventh-day Adventist, in the minds of the public from certain of our institutions. A case in point is the re-naming of church schools in South Australia. They are now called after W W Prescott, e.g. Prescott Primary Eastern, Prescott College, etc.

If it was thought that such renaming would attract more pupils from outside the denomination, the increasing fall in enrolments has proved the motivation for such change to be misguided.[23]

Such actions seem to be indicative of a syndrome increasingly apparent in Seventh-day Adventism. Collins describes syndrome as, *a combination of several symptoms in a disease*. Syndromes may be passed on genetically, often lying dormant until surfacing unexpectedly in a victim as with Down's syndrome; or it may be acquired through direct exposure, only to surface at the time of its choosing as with AIDS victims.

The Prescott Syndrome is an appropriate term for a virulent debilitating theological disease which, in Australia particularly, has crippled the mission of the Remnant Church. Its early manifestations appeared in Europe under the leadership of Elder L R Conradi. Prescott picked up the infection, passing it on to his admirer L E Froom, whose devious and indefatigable efforts to spread contagion must surely have earned him the title of, "Apostle of Apostasy". Dr Desmond Ford, his self-confessed disciple, became largely responsible for infecting a whole generation of Adventist ministry through his privileged position as head of the Theological Department at Avondale College.

[23] The argument for using our educational system as an evangelistic tool appears laudable. But in practice the policy is flawed. When a substantial number of non-Adventists are enrolled, there is a perceived excuse to desist from teaching our unique beliefs so as not to offend people of other faiths. In the process, neither Adventists nor non-Adventists students benefit. A similar situation exists at Avondale College where a former "Missionary College" is now a "College of Advanced Education".

(82)So entrenched is this debilitating malady that many have come to regard the Church's weakened concept of Adventism as being representative of true Seventh-day Adventist belief.

In 1992 the Andrews University Press published a book titled, "The Shaping of Adventism". Written by Gilbert M Valentine, it is largely a biography of W W Prescott. The very title implies that Prescott is given credit for this *shaping* and its author does not shrink from his self-imposed task of persuading his readers that this is so. But, like so many who have been nurtured into the ministry under the influence of the Prescott syndrome, he fails to differentiate between historical Adventism and what could be described as today's apostate Adventism.

The term *apostasy* means a turning away from a position or doctrines previously espoused. The SDA Church, historically, has referred to the fallen churches of Protestantism as "Apostate Protestantism", the inference being that they have turned their back on the Protestant Reformation and, in practice, are returning to Rome. Hence, for those whose senses have not been revamped by the apostles of apostasy, this book is a valuable document on the dismantling of Adventism.

The comparatively recent fad in apostate Adventism of appealing to Prescott on theological issues is extremely interesting. It is probably indicative of a desire on the part of those who embrace basically the same theology as Dr Ford, to distance themselves from the odium surrounding his dismissal from the Seventh-day Adventist ministry. Particularly does this seem to apply to those who were associated with him during his Avondale College years. Although Fordian theology today appears quite at home in Australian pulpits and educational institutions, yet Ford's name is almost taboo! Why bother using a middleman when Prescott's name can be used with perceived credibility? Being a contemporary of Mrs. White and many of the illustrious pioneers, his name naturally suggests orthodox Adventism.

(83) With the Nov 19, 1994 issue of the "Review" there appeared a supplement carrying the name of the editor, Wm G Johnsson. Under the title, "The Saints Victory at the End of Time", Johnsson expounds on chapters 12-14 of Revelation, with emphasis on the three angels' messages. But, as serous students of historic Adventism have noted with alarm, there are subtle and not so subtle variations from established Adventist teachings. Johnsson's theories throw cold water on the historic Protestant position which affixes the number 666 of Rev 13 fairly and squarely on the head of the papacy. He writes:

> *Many Seventh-day Adventist expositors have thought that the* ***alleged*** *inscription 'vicarius filii dei' on the papal tiara is the name indicated by the prophecy; however, more than eighty years ago W W Prescott showed how flimsy is the historical evidence for this interpretation* (p.11 Emphasis supplied).

For those who take the trouble to consult the relevant note (34), they will see that Johnsson reveals Valentine as his source of authority for his rather timorous recension. But there was nothing timorous about Prescott's attempts to remove the Biblical identification tag from the papacy, as we shall shortly see.

As we delve further into the sorry saga of the dismantling of historic Adventism we shall do well to evaluate evidence in the light of the warning given by God through His messenger and co-founder of the Remnant Church.

It is a backsliding church that lessens the distance between itself and the papacy ("Signs", Feb 19, 1894).

Chapter 19

Prescott - the Man

(84) Who was this man, Wm W Prescott that today he should command the respect and following of so many in present-day Adventism?

Born in North America of Christian parents who became Sabbath-keepers in 1858, William, like most Adventist children of his day received his primary and secondary education in non-Adventist schools. We are told that even before completing high school, William was helping out in the teaching of Latin and Greek.

In 1872 at the age of 17, William was baptised by one of Adventism's famous pioneers, J N Andrews. In the following year he elected to enrol at the prestigious Dartmouth College in New Hampshire. As he was to spend the following four years living and studying at this college, it is well that we know something of this institution.

From the Encyclopedia Britannica we learn that Dartmouth College was founded in 1769 by a group of Christians, the majority of whom were of the Congregationalist persuasion; but by Prescott's time it seems to have become a typically American college offering a classical education. Consequently, the study of Greek and Latin languages would be mandatory. With Prescott's previously demonstrated aptitude for these languages, it is not surprising, that he revelled in the study of the classics, his appreciation of which was to be evidenced in his later life.

Like with most American colleges, we find that competitive sport played a prominent part in college life. (85) Prescott loved the competition and, as with his studies, he excelled. By the time he was twenty, W W Prescott, MA, was holding the office of school principal.

With such a good start, Prescott's success in the academic world seemed assured. But the confines of the classroom did not provide sufficient outlet for his ambitions as a moulder of opinion. It was not long before he joined with his brother in purchasing a provincial newspaper. Soon he became the owner and editor of the "Montpellier State Republican" through which he was able to disseminate the Republican philosophy.

In spite of his worldly education and his increasing involvement with politics, Prescott remained a Seventh-day Adventist and his success in public life soon drew the attention of the leaders of his Church. At this time, the Church was struggling to find suitably trained personnel to enhance its fledgling educational system. Adventists with educational degrees were quite a novelty and this, with Prescott's expertise in editorship, and his publishing and organisational ability, made him a very desirable acquisition to the educational and administrative work of the Church.

In the mid-'eighties, Prescott accepted Church employment. Starting well up the executive rung of the educational ladder as President of Battle Creek College, and now a married man, Prescott found plenty of scope to apply with enthusiasm his talents for organisation. Not surprisingly, he set about *improving* the system by introducing ideas imbibed during his secular education.

For instance, he thought it proper that all ministerial trainees should have a classical education and therefore be versed in the Latin and Greek languages. He placed great emphasis on sport and physical fitness and he spurned the emerging Adventist concept of work as an important part of true education (Valentine, "The Shaping of Adventism", pp.32, 33).

Increasingly, Mrs. White had to instruct him to abandon practices which were not in harmony with the principles of true Christian education. He also resisted the introduction of vegetarianism in the colleges

and clashed with health reformers such as Brethren Magan and Sutherland who Mrs. White later encouraged to set up an educational facility which was independent of the Church organisation.[24]

(86) His opposition to vegetarianism inevitably caused him to clash with Dr Harvey Kellogg whose efforts to establish a meatless lifestyle among Adventists seemed ridiculous to Prescott.

While Prescott was briefly in Australia in the mid-'nineties, Sister White had become effusive in her praise for his evangelistic ability. But after he and Elder Daniells had disregarded the 1901 Constitution and set themselves up as President and Vice-President of a reorganised General Conference, her attitude to Prescott showed a decided change.[25] Around the year 1909 her disaffection for his (and Daniells) agitation over the *Daily* (of Dan 8:13) and their preoccupation with *correcting* certain of the pioneers views as well as portions of the Spirit of Prophecy caused her to express her thoughts on paper. She said:

> *Satan's work was to divert your minds that jots and tittles should be brought in which the Lord did not inspire you to bring in.... To correct little things in the books written, you suppose would be doing a great work. But I am charged, Silence is eloquent....*
> *And I was shown from the first that the Lord had given neither Elders Daniells nor Prescott the burden of this work. Should Satan's wiles be brought in, should this Daily be such a great matter as to be brought in to confuse minds and hinder the advancements of the work at this important period of time? It should not* (Manuscript 67, 1910).

[24] This refers to Madison College which eventually was taken over by the Denomination and was later closed down.

[25] Because of the unorthodox way in which Daniells and Prescott had violated the newly-formed constitution in 1901, Elder A T Jones wrote Daniells: "You two, were then, of right, just as much president and vice president of Timbuktu as you were of the Seventh-day Adventist Conference" (See "With Cloak and Dagger" Chapter 13).

(87) Sister White saw beyond the effects of personal ambition and self-gratification, of promoting individual ideas that were contrary to established beliefs, and went right to the cause:

> *Elders Daniells and Prescott both need re-conversion* (ibid).

Although Prescott seems to have, at least outwardly, acceded to most of Sister White's wishes, yet the brethren gradually came to the conclusion that their growing educational work could get along without him. He was appointed superintendent of the British field and thus began an administrative and editorial career that was to last for some four decades.

Undoubtedly Prescott relished the opportunities thus presented, which were encompassed only by the scope of his ambitions and sense of caution. Yet, throughout his denominational career he managed to engender controversy. Some thought he was leading the Church astray. Towards the end of his life his theology was still being questioned, as indicated by a General Conference Officers' Minute, December 18, 1938. In it, the remark of L H Christian, President of the European Division, is recorded: *No body quite knows where Prescott is* ("The Shaping of Adventism", P.275).

Chapter 20

Prescott - the Reformer

(88) Prescott was a forceful man with decided convictions, one of which was that doctrine was not static and that the SDA Church could, and should, change. ("The Shaping of Adventism", p.IX). Naturally, change should be in conformity with his ideas which he felt he was well qualified to formulate.

Not long after returning from his brief sojourn in Australia, Prescott had published in the "Review and Herald" a series of articles entitled: "The Hour of His Judgment". Commencing August 31, 1897, these articles gave a new twist to the message of the first angel of Rev 14:7. Said Prescott of the judgement:

> *There are only two to be judged - Christ and the prince of this world* (September 7, 1897).

In this trial, Prescott claims that we shall be witnesses and along with the whole universe we will be able to decide whether or not God has justly dealt with Satan and the sin problem. Confidently he asserts:

> *The question is still waiting to be decided, and God has left it to the universe to decide whether or not He is right* (August 31, 1897).

Apparently, Prescott had perceived support for his novel concept of the investigative judgment by using the Revised Version of the Bible, quoting from Romans 3:4 which says: *let God be* ***found*** *true*, which rendering seems to suggest a judicial finding. (Emphasis supplied.)

(89) A perusal of subsequent writers of the period shows that Prescott's theory seemed to be confined to his own imagination, for others writing in the "Review" showed their prime concern to be the sounding of the first angel's message in a warning context. Said Luther J Burges in his article, "The Hour of God's Judgment is Come":

> *The first angel's message is not given for the dead, but that the living may recognise their great privilege to come and present their cases for judgment after having made preparation* ("Review and Herald", June 12, 1900):

But more significant is the fact that Prescott considered his exegetical insights superior to those of the prophet. Seven years earlier Sister White had written:

> *The act of Christ dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would* ***justify God and His Son*** *in their dealing with the rebellion of Satan* ("Patriarchs and Prophets", p.69. Emphasis supplied).

A good half-century later, with the arrival of the Church's Bible Commentary in 1953, this facet of the Prescott syndrome seems to have been still dormant while the authority of the Spirit of Prophecy was being upheld in no uncertain terms in the Church's Bible Commentary:

> *The supreme demonstration was made by the incarnation, life and death of God's own Son.* ***God now stood wholly vindicated before the universe****.... Thus the charges of Satan were refuted and the peace of the universe was made eternally sure. God's character had been vindicated before the universe ("SDA Commentary",* Vol 6, p.508. Emphasis supplied).

But even as the Commentary was coming off the press, insidious forces were at work, bending the doctrines of the Church to meet the demands of an increasingly vocal academia who were finding our *peculiar* beliefs a source of theological and social embarrassment. In 1957, there appeared the book, "Questions on Doctrine", an official publication of the General Conference of Seventh-day Adventists. In

this book the undeclared authors went to great pains to deceive Christendom into believing that Adventists teach an atonement which was completed at the cross.

(90) Such heresy leaves the historic Adventist teaching of the investigative judgment without Biblical support, for it is this judgment, commencing in 1844, that corresponds to the typical day of atonement, or cleansing of the earthly sanctuary.

It is now acknowledged that L E Froom, one of Prescott's most ardent admirers, was the principal editor and writer of "Questions on Doctrine". He knew that the book, with its claims and specious arguments, would not be blindly accepted by the vast majority of Adventists, let alone the ministry. Hence in the months preceding publication he busied himself with lectures to soften up the ministry.

In Australia, among those in whom Froom found a responsive chord was young Desmond Ford. No sooner had Froom left Australia than there appeared in the Australasian "Signs of the Times" an article by Ford asking the question, *Do Believers and Their Sins Come to Judgement?* While answering the question in the affirmative, Ford used the occasion to side-track the urgent warning message of the first angel. He wrote:

> *God has placed Himself on trial before the universe* (June 24, 1957).

This seedling of heresy, planted by Prescott so long ago in America, now found fertile soil in Australia where, watered and tended by a generation of Fordian husbandmen, it was soon to grow into a robust clone of the Biblical *tree of knowledge of good and evil*. Soon the first angel's message was being interpreted in the light of the *good news* that the judgment was mainly about judging God! No longer would Adventists associating with their counterparts in the Minister's Fraternals need to be embarrassed while trying to explain the need for an investigative judgement to those who believed that the deceased have already received their reward. (91) They would now claim that, in the judgment, it is God who is on trial! *God is up for judgment ... God is in the hot seat ... God is on trial more than men* (See "With Cloak and Dagger" - Evolution of the Investigative Judgement, Appendix for Chapter 25).

A little reflection on type and antitype in the Biblical sanctuary doctrine will amplify the blasphemous hiss of the serpent as Satan seeks to relate the cleansing of the heavenly sanctuary, (also known as the atonement), to the cleansing of God's character! In such an attempt, the thrust of the warning message inherent in the everlasting gospel is turned back from the creature onto its Creator. This is not a doctrine condoned by the prophet to the Remnant Church. She gives a very different emphasis to the investigative judgment:

> *Of one thing we may be sure, that as certainly as Christ once appeared to put away sin by the sacrifice of Himself, so surely is the judgment a definite feature of the great atoning work by which sin is put away* ("The Great Controversy", p.176).

One might be led to wonder just how Elder Prescott was able to come up with such a preposterous heresy (which is probably unique in Christendom) and still retain his standing in an unsympathetic ministry. The simple fact is that Prescott was too astute to persist publicly with an idea, the time of which had not yet arrived. His propensity to champion a cause impulsively, or an idea, had already been demonstrated. In 1893 when one by the name of Anna Rice was projecting herself as a prophetess he publicly gave his support, only to withdraw it later just as spontaneously.

Also he came up with the idea that Christ had served as a priest prior to His crucifixion ("The Shaping of Adventism", p.268). This raised doubts about his orthodoxy in the minds of some who saw such a view as weakening the analogy between type and antitype in the sanctuary doctrine. They regraded his departure from the historic view as revealing his tenuous grasp of Christ's dual role of sacrificial lamb and Heavenly High Priest.

(92) It is small wonder that Prescott's views of the sanctuary doctrine came increasingly under suspicion by many of his peers. Elder S N Haskell was among those who began to voice their concerns (ibid, p.31). Some had not forgotten that back at the 1905 General Conference, Prescott had declined a request to make a formal response to A F Ballenger's disturbing views on the sanctuary. Again in the late 1920's he was asked to counsel with W W Fletcher over his aberrant beliefs on the sanctuary, but he had apparently failed to convince himself, let alone Fletcher, for he confided to W H Branson that he had for years looked for someone to come up with a convincing reply to men such as Fletcher and Ballenger (ibid, p.259).

Then too, there was Prescott's insistence on re-interpreting the *daily* of Daniel 8. He saw Uriah Smith's historic interpretation of the *daily* as paganism in both its pagan and pseudo-Christian forms as flawed and indefensible. (Because this facet of the Prescott syndrome has practically become the norm in today's "Adventism", and because of its devastating effect on the historic Adventist understanding of the three angels' messages and the role of Mrs. White in the Remnant Church, this matter will be dealt with in chapters 22-24.)

The sobering death of the Church's guide, messenger and prophet in 1915 had done little to inhibit Prescott's reckless pursuit of personal conjecture and public pronouncements. In spite of the late prophet's axiom that it is *a backsliding Church that lessens the distance between itself and the papacy,* Prescott followed a track that inevitably converged on the path that leads to Rome. Whether or not Prescott was aware of the consequences of his theological ventures is today a matter of conjecture. Individual answers will depend largely on the generosity of those who evaluate his intelligence. But the results apparent in our Church today are now painful facts which should no longer be ignored.

Chapter 21

666

(93) In the year 1909, about the time that Mrs. White's voice was becoming subdued by age and her writings were increasingly being tampered with, the Church brought out a quarterly journal, "The Protestant Magazine". In chapter seven we noted that after some three years of publication W W Prescott's name appeared as its editor.

This magazine had attracted the admiration of much of the Protestant world for its forthright exposure of the machinations of *the beast* of Revelation. But when it came to naming *the man* representing that beastly power, (identified in Rev 13:18 by the number 666), Prescott was decidedly coy. Traditionally, Protestants, and hence Seventh-day Adventists, had experienced no problem affixing this identity tag firmly around the neck of the incumbent pope. Not so, Elder Prescott!

It appears that he had reason to suspect that the words *Vicarius Filii Dei* (the Latin numerals of which add up to 666) do not appear on the pope's tiara (triple crown). Just how Prescott came to have doubts on this commonly held belief remains a mystery. Was it his intuition? Had he been instructed by a papal representative? Or had he taken seriously his reading of Roman Catholic literature? We do not know. But it leaves room for speculation as to how an editor of a Protestant publication could entertain such un-Protestant doubts.

In the event, we are told that Prescott later arranged for an SDA worker who was based in England to go to the Vatican and photograph the papal tiara. On receiving the photograph, Prescott's hunch was confirmed - there was no such wording on the triple crown ("The Shaping of Adventism", p.273).

(94) Now, instead of carrying out further investigations to see if there were more than one tiara in the pope's wardrobe, Prescott denounced the claim that 666 was the number displayed on the papal crown by the inscription *Vicarius Filii Dei* and he appealed to the officers of the General Conference for honesty in dealing with Rome. (ibid, pp. 273, 274).

Prescott's repeated pleas for caution and honesty did not prod the leadership into pursuing evidence of traditional Protestant belief any further, for it seemingly took the rebuke meekly and kept quiet on the matter. No doubt this is why all mention of the papacy and the man of sin is missing from all editions of our Fundamental Beliefs going back to 1931. This syndrome has now surfaced in the Church's official journal, "The Review" (Review Supplement Nov 1994).

This serious recession of Protestant belief could have been avoided had our leaders heeded those of a more studious nature, such as Elder Christian Edwardson. Edwardson had not forgotten that, back in 1906, the "Review and Herald" had convincingly documented the validity of Protestants' identification of the man in the Vatican. In his book, "Facts of Faith", published by the Southern Publishing Association in 1943, Edwardson gave a timely reminder of the true Protestant position by reprinting portions of the "Review and Herald" article. Because of the prevalance of the Prescott syndrome in our midst today, we shall take time to observe Edwardson's documentation. First the testimony of Rev B Hoffman:

> *This is to certify that I was born in Bavaria in 1828, was educated in Munich, and was reared a Roman Catholic. In 1844 and 1845 I was a student for the priesthood in the Jesuit College in Rome. During the Easter Service of 1845, Pope Gregory XVI wore a triple crown upon which was the inscription, in jewels, "Vicarius Filii Dei". We were told that there were one hundred diamonds in the word 'Dei', the other words were of some other kind of precious stones of a darker colour. There was one word upon each crown, and not all on the same line. I was present at the service, and saw the crown distinctly, and noted it carefully* ("Review and Herald", December 20, 1906 cit. "Facts of Faith", p.227).

In this same article we find the testimony of D E Scoles:

> *M De Latti... had previously been a Catholic priest and had spent four years in Rome. He visited me when I was a pastor in St Paul, Minn.... He stated that he had often seen it [the crown with this inscription] in the museum of the Vatican, and gave a detailed and accurate description of the whole crown.... De Latti... said the first word of the sentence was on the first crown of the triple arrangement, the second word on the second part of the crown, while the word "Dei " was on the lower division of the triple crown* (ibid, cit. "Facts of Faith", p.228).

Now let us hear the testimony of Dr H Grattan Guiness:

> *An English officer of high rank, who in the year 1799, by a special favour, was given the opportunity, while in Rome, to get a close view of the Pope's jewels and precious things, discovered thereby, that the papal tiara bore this inscription: "Vicarius Filii Dei "* (Babylon and the Beast', p. 141 cit. "Facts of Faith", p.229).

Edwardson's own comments on the pope's tiara are rational:

> *The fact that some may have seen a crown at the Vatican which did not have the above inscription does not disprove the statements of the men who saw the crown that has the inscription; for according to a copyrighted news report from Milan, Italy, dated December 11, 1922 and published in the Des Moines (Iowa) 'Register', December 12, 1922, the pope has five crowns, the last one made being decked with two thousand precious stones* (ibid, p.232).

(96) One can just imagine the mirth generated around the Vatican as a representative of the SDA Church goes away with a photograph of just one of the pope's tiaras - the one he was meant to see - and then, as a result of the little subterfuge, watching the most Protestant denomination ditching one of its fundamental beliefs! For that is exactly what has happened.

In "A Declaration of the Fundamental Principles" published in 1872 by the Steam Press of the Seventh-day Adventist Association in Battle Creek, we read:

> *That as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan 7:25, and has misled almost all Christendom in regard to the fourth commandment; we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa 56:1, 2; 1 Pet 1:5; Rev 14:12; etc* ("Declaration", No 13).

The prophet had given divine endorsement to these fundamental principles when she said in 1904:

> *But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit.* ***He calls upon us to hold firmly****, with the grip of faith,* ***to the fundamental principles*** *that are based upon unquestionable authority* (1 "Selected Messages", p.208 Emphasis supplied).

Now look at the Fundamental Beliefs as published in the "Church Manual", "Seventh-day Adventists Believe" and "Questions on Doctrine". There is not even a mention of the papacy! This facet of the Prescott syndrome has struck at the very heart of the third angel's message!

Chapter 22

The 'Daily' Controversy

(97) In chapter eight, "Inspiration Under the Spotlight", we made brief mention of the *daily* in connection with the discussion of the Revised Version at the 1919 Bible Conference. This was by no means the first time that the traditional interpretation of the *daily* referred to by Daniel the prophet had been questioned. Ten years earlier, at the 1909 General Conference session, the daily had gripped the attention of Seventh-day Adventist leadership because a new interpretation of Daniel 8:11 was gaining credence. A leading advocate for the new view was Elder W W Prescott.

At first glance, it may seem to some that the symbolism of the *daily* is obscure and not too important. The fact that the King James translators have indicated some difficulty with this text by supplying the word *sacrifice* after *daily*, tends to support such thinking.

However, in Daniel 12:11,12 we find that the act of taking away the *daily* is given as the starting point for time prophecies that cover a period of 1290 and 1335 days respectively. It therefore becomes apparent that if this prophecy is to be understood, then it is imperative to understand the nature of this event and then attempt to locate the time of its occurrence in history.

It is not within the scope of this book to explain how the early Adventists came to unlock the sealed prophecies of the book of Daniel. This has been adequately accomplished by other writers and expounded at length by Elder Uriah Smith in his classic, "Thoughts on Daniel and the Revelation". Nor is the *daily* being discussed here in order to convince the reader as to the meaning of the term. (98) It is here brought up simply because of the way in which the controversy was handled and which resulted in

a virus being placed in the Remnant Church. It has attacked, and continues to attack, one of its identifying beliefs, the Spirit of Prophecy. However, a short history of events surrounding the *daily* controversy is necessary.

The Millerites understood the *abomination of desolation* to be that great persecuting power known as the papacy. When Napoleon Bonaparte took the pope prisoner in 1798, this Christianised form of paganism could no longer *desolate* the nations. This event, according to traditional Protestantism, is regarded as the beginning of *the time of the end*. By applying the day for a year principle of prophetic interpretation (as in Ezekiel 4:6 and Numbers 14:34), expositors of prophecy calculated 1290 years back from 1798 and arrived at the year 508. It was in this year that Clovis, king of the Franks, became the first of the European kings to convert to Roman Catholicism. His subsequent conquests culminated in victory over the Goths in 538.

The Goths were an ancient Teutonic race who had overrun the Roman Empire and established themselves in Italy. This left the papacy in a position where it could gain ascendancy over the former pagan Roman Empire. Pagan Rome gave way to pagan papal Rome.

When the second time period of 1335 years (verse 12) is added inclusively to 508, we are brought to that all important date of 1843 (Editor's Correction) in which the early Adventists expected Christ to cleanse the sanctuary by His second coming (Dan 8:14).

So we see that Wm Miller and his Advent believers saw the *daily* as paganism which was taken away by the papacy and the *transgression of desolation* was set up in its place (Dan 8:11,12).

With the great disappointment that attended the mistaken belief that Christ was to return in 1844, many began to doubt the accepted interpretation of the *daily* - the starting point for the prophecy must have been wrong! Various theories were advanced. (99) Some said the daily referred to Antiochus Epiphenes who in the second century deprived the Jews of their daily sacrifices and substituted them with heathen offerings. Others applied the term to the abolition of the Jewish ceremonial sacrifices when the veil of the temple in Jerusalem was rent at the time of Christ's crucifixion in 31 AD. Still others thought that the prophecy was founded on the destruction of the temple when the Romans sacked Jerusalem in 70 AD, but when these events were used as starting points for the 1290 days (years) prophecy they ended up with various dates that were nonevents.

In 1847, one by the name of 0 R L Crosier who later became one of the founding fathers of Seventh-day Adventism, put forward the view that the *daily* symbolised Christ's high-priestly ministry in heaven. Such a view was no doubt predicated on the discovery by his friend, Hiram Edson, that the sanctuary to be cleansed was not the earth, but the sanctuary in heaven. Hence 1844 was a valid date for an event which took place in heaven.

Some years later, as the Seventh-day Adventist Church was well on the way to being formed, Uriah Smith briefly elaborated on Hiram Edson's view of the *daily* in "Advent Review and Sabbath Herald" of March 28, 1854 (p.78). He described the tearing down of the sanctuary in heaven as figurative.

Shortly before this, Ellen G White, who had been receiving visions from God, was given some timely light on the *daily*. In her first booklet entitled, "The Gathering Time" (1851), she wrote:

> *Then I saw in relation to the "daily" (Dan 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour cry* ("Early Writings", pp.74, 75. Emphasis supplied).

(100) This statement, coming from one who was increasingly being recognised as the instrument by which the *testimony of Jesus* was being given to His Remnant Church, must have been responsible for

settling the matter of the daily. From this time on the church adopted the Millerite view, thus avoiding *the confusion since 1844* which had resulted in *darkness and confusion* (ibid, p.75).[26]

Hiram Edson now took the opportunity to correct his previously stated view. He confidently wrote:

> *How long shall be the vision concerning the Daily (Paganism) and the Transgression of Desolation (Papacy) to give the host to be trodden underfoot? This question names and reveals the agents; via Paganism and Papacy, which accomplish the entire work of treading underfoot the host ("Advent Review and Sabbath Herald",* Jan 10, 1856, p.114).

Mrs. White's husband, James, helped consolidate the pioneer's view when in 1870 he wrote in "Bible Adventism"

> *The Daily sacrifice and Transgression of Desolation represents Rome in its pagan and papal forms* (P.119).

But the capstone to Seventh-day Adventists then uniform understanding of the *daily* was set in place by Uriah Smith's classic "Thoughts on Daniel and the Revelation". His definitive commentary on the prophecy concluded:

> *The "daily" desolation was paganism, the 'abomination of desolation' is the papacy.* (p.255, 1897 ed).

[26] While the manuscript for this book was being written, the author was surprised to hear a believer in historic Adventism confidently express the belief that Mrs. White, in her "Early Writings" statement, was upholding Crosier's initial view (that the daily was Christ's priestly ministry). For the benefit of others who may be inclined to think the same, it is here pointed out that if this were so, any controversy would have been between Mrs. White and those who believed the same as her husband!

(101) This was in line with his "Thoughts, Critical and Practical, on the Book of Daniel" published twenty-four years earlier in 1873. It was in agreement with James White's statement made in 1870.

Mrs. White enthusiastically supported Uriah Smith's book by saying:

> *Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find "Daniel and the Revelation" an invaluable help. They need to understand this book. It speaks of past, present and future, laying out the path so plainly that none need err therein.... The great, essential questions which God would have presented to the people are found in "Daniel and the Revelation". There is found solid, eternal truth for this time. Every one needs the light and information it contains* (MS Release No 26).

It seemed as though the pioneer's explanation of the *daily* had been set in place by inspiration for all time, but Uriah Smith's book had scarcely come off the press when rumblings of a rift in unaminity began to surface. In 1898, Elder L R Conardi, leader of the work in Europe, successfully prevented the publication of "Thoughts on Daniel and the Revelation" in England. One objection was Smith's *untenable position* on the *daily*. Later, when writing to the General Conference president, A G Daniells in 1910, he was to reveal his broader concern:

> *I believe that it is our duty as watchmen to see that the truth is proclaimed and written on every point.*

In the meantime, Prescott, who was Vice-President of the General Conference and so had come into frequent contact with Conradi, had picked up what was coming to be known as the *new view*; although this was not strictly correct because it was very similar to that which Crosier had first put forward back in 1847. This was that the daily was symbolic of Christ's high priestly ministry in the heavenly sanctuary which was taken away by the papacy when it came to power, in that it had put in its place the priestly mass.

(102) This view appealed to Prescott and it was largely bolstered by his predilection for the Revised Version of the Bible which uses the word *continuous* instead of *daily*. This led him later to develop a special emphasis on the word *continual* by emphasising Christ's continual priesthood, continual ministry, continual sacrifice, a sacrifice for sin continually etc (Prescott's lecture, "The Mediation of Christ", July 16, 1919 Bible Conference).

When Prescott had presented his new-found view to President Daniells, it was greeted with extreme caution. He was advised that the view not be discussed for fear of unsettling members through controversy. Daniells didn't want charges of heresy being brought up (A L White, "Ellen G White" Vol 6, p.246). Later Daniells found a way to rationalise Mrs. White's statement so that he could appear to legitimately change his view. What had been accepted by the church for some six decades as a simple and straightforward statement now, in his wishful thinking, came to have nothing to do with the definition of the *daily*. Rather he focussed his attention on the *time* element of her statement.

> *Time has not been a test since 1844, and it will never again be a test* ("Early Writings". p.75).

So, with his developing theory of contextual relationship in understanding the Spirit of Prophecy, Daniells came to wholeheartedly accept the new view and became so obsessed with it that Mrs. White was led to observe that he had occupied too much of his time going about, *trumpeting* his view (Manuscript 67, p.8, 1910.)

By July of 1908, Mrs. White was constrained to write a warning letter to Elder Prescott. Being editor of the Review, he was in a good position to disseminate his view of the *daily*. Reminiscent of the warning she had given in the 'fifties it read in part:

> (103) *It will prove to be a great mistake if you agitate at this time the question regarding the "Daily" which has been occupying much of your attention of late. I have been shown that the result... would be that the minds of a large number will be directed to an unnecessary controversy and that questioning and confusion will develop in our ranks....* (Ms Release No 976).

It would indeed be gratifying to observe here that Prescott took the advice of God's messenger. But alas! Gradually he responded with increasing vigour to those who were standing up for the historic view. The ingrained belief that he had nurtured throughout his ministry, that doctrines could be changed, coupled with his belief that his exegetical insights were superior to the prophet's, had by this time matured to the point where he could ignore her advice. After all, had not he and Elder Daniells defied her over reforming the General Conference along hierarchical lines only a few short years earlier[27] and got away with it? And, had he not the support of President Daniells and some other influential leaders such as Conradi?

It is not surprising that agitation developed which resulted in Prescott being relieved of his editorship of the Review in 1909.

Not all brethren were as easily separated from a position held by Adventism for some six decades. Besides, both the 1290 and 1335 days prophecies of Daniel 12 had given solid support to the church's interpretation of the 2300 days prophecy of Daniel 8:14 which culminated in 1844. This date is crucial to Seventh day Adventists whose very existence is predicated on the role of the Remnant Church to take the message of the three angels of Revelation 14 to a judgment-bound world. Any fiddling with the historical interpretation of these prophecies was viewed with alarm.

[27] For an account of usurpation of power by Daniells and Prescott in 1903 read A T Jones' scathing letter of rebuke to Daniells in Appendix 13, "With Cloak and Dagger". Jones' summation - "You two were, then, of right, just as much president and vice-president of Timbuktu as you were of the Seventh-day Adventist General Conference."

(104) But further, to reject the pioneer's view would be to reject the endorsement of the Spirit of Prophecy. Had Mrs. White not said she had seen that *The Lord gave the correct view* to those who had given, *the judgment-hour cry*? ("Early Writings", pp.74, 75).

But the rationalising continued. The theory of contextual development was being strengthened by Mrs. White's son William. On June 1, 1910 he wrote to Edson concerning the vision (as recorded in "Early Writings", pp. 74, 75) that it *was given to correct the prevalent error of time setting, and to check the fanatical doctrines being taught regarding the return of the Jews to Jerusalem.*

The reader is invited to turn to "Early Writings" and read the whole article for themselves. Who interpreted her simple statement aright? The pioneers who accepted what she said? Or those who, half a century later, followed the "new light" of Prescott and Co, which in effect was Crosier's early view which he later abandoned because it conflicted with the Spirit of Prophecy?

Even Conradi, the man who received Crosier's old view and passed it on to Prescott, had no difficulty in understanding Mrs. White. Years later (1931) he was to explain his position:

> *Thirty years ago, as from a study of the Bible and history I became clear with reference to the meaning of the "Daily" in Daniel 8, I took the position that Sister White's statement in "Early Writings" concerning this question could not be authority for me* (General Conference Archives - Letter June 12, 1931, cit, V. Michaelson - "Divinely Communicated Interpretation of the 'Daily"', 1988).

Wouldn't such a change cast doubts on others of the Prophet's writings? S N Haskell thought so. In manipulating the Spirit of Prophecy to make it read differently from what was stated, he saw the destruction of credibility in inspiration. He expressed these concerns to Mrs. White in a letter dated December 6, 1909:

> *(105) Right here is the worst effect of these new views on our people.*

It didn't take long for Elder Washburn to respond to W C White's contextual *logic*. He wrote to him expressing his concern, with particular emphasis on Daniells' enthusiasm in pushing the new view:

> *To defend the "new view" of the "daily" he must destroy the Spirit of Prophecy* (September 5, 1910).

His attitude was typical of those who were becoming increasingly opposed to the reinterpretation of Mrs. White's writings, among whom were S N Haskell, J N Loughborough, G I Butler, F C Gilbert, L A Smith and 0 A Johnson.

In the same year in which the denomination buried its prophet, the Review and Herald Publishing Association published an entirely revamped edition of the original 1896 "Bible Readings". In total disregard of the Spirit of Prophecy counsel, the anonymous editors plunged into an exposition of the *daily*. Without equivocation, they claimed it to be the continual mediation of Christ which, *the Pope as head of the Roman priesthood which has usurped the priestly work of Christ, and has established another system of mediation in its place* (p.229), had taken away.

Significantly, this new edition of "Bible Readings" made copious use of the Revised Version in order to get the new view across - a developing trend which is now commonplace as we see the mixing of the Prescott legacy with the Prescott syndrome.

Yet at the same time as the revised "Bible Readings" were being circulated, Uriah Smith's "Thoughts on Daniel and the Revelation" was proclaiming the pioneers old view of the *daily*. When we consider the fact that both books have since achieved wide public distribution through the denomination's colporteur

work, we can see that Sister White's prediction of *questioning* and *confusion*, both outside and within *our ranks*, has been fulfilled.

(106) Perhaps it's pertinent to pause a while and reflect on the Biblical term for *confusion - Babylon.*

But things could have been worse had Prescott had his way in everything. When it was decided in 1910 that new printing plates should be made for "The Great Controversy" it was also decided to improve some portions of the book (apparently with the consent of Mrs. White). William White invited Prescott to send in his suggestions and Prescott responded with enthusiasm.

Elder Arthur L White's account of the proceedings is very illuminating. In his book, "Ellen White The Later Elmshaven Years" 1905-1915, we learn that on April 26, 1910 Prescott submitted *a thirty-nine-page double spaced letter to W C White*, containing his proposed changes (Page 307).

Not surprisingly, he wanted to get some of his own particular views accepted including a readjustment on long-held dates that were pertinent to prophetic periods affecting the *daily*. Arthur White records the fact that some of his suggestions, *if adopted, would have changed the teachings of the book* (ibid).

Here is cogent evidence that Prescott held scant regard for the integrity of the Remnant Church's prophetic gift. This attitude towards Mrs. White's role in the church underscores much of Prescott's divergent behaviour. When it was suggested to him that he submit his theory on the *daily* to Mrs. White for evaluation he refused on the grounds that no authority other than Scripture was credible. ("Review and Herald", Dec 23, 1909, p.4). Where Mrs. White's written statements clashed with his own, he sought justification in the contextual jungle of conjecture and emendation.

Chapter 23

The Contextual Virus

(107) With the rejection of Mrs. White's advice to leave well alone by not making an issue of the *daily*, it was probably inevitable that the *daily* virus would thrive in the denomination's educational system. For years, Professor Prescott had been connected with the educational work and among Adventist academia there were many who went along with him on the versions and the *daily* debate.

In 1937 and 1938, when the author was a student at the "Australasian Missionary College" (since demoted to "Avondale College" and degraded to a "College of Higher Education"), the name of Prescott was one which was highly regarded and revered. Prescott had given useful counsel in the formative years of the College during his brief visit to Australia in 1895. Later, during the years 1921 and 1922 he had responded to a call to guide the fledgling educational enterprise by serving as its principal. Some of his ideas, which included strict segregation of the sexes and orderly seating arrangements in the dining room by means of monthly table seating lists, were still in force.

But a more enduring reminder of the professor's executive sojourn was to be found in the curriculum. In the prophetics class conducted by Pastor A F J Kranz, the *daily* virus made itself completely at home. In his text book of Prophetic Notes, Kranz relied very much on Uriah Smith's "Thoughts on Daniel and the Revelation", and the Bible which was used unquestioningly was the King James Version. Yet when it came to lesson 27, "The Little Horn of Daniel 8 and its Work" with its explanation of the *daily*, there was a switch. (108) The Revised Version then came into play and Uriah Smith's input was missing. Emphasis was given to the word continual, much the same as Prescott had done. So, predicably, the students

were led to the same conclusion as was Prescott, that the papacy had taken away the continual mediation of Christ and it had cast down the place of Christ's Sanctuary.

Of course, most thinking students would realise that, in fact, nobody has done away with Christ's mediatorial ministry, so such a predicament was foreseen and dealt with by Pastor Kranz on page 65. There we read:

> *Of course, such a work could not be done in reality any more than the papacy could really change God's law, but just as the law of God has been changed, so, in so far as it concerns this world, the ministration of Christ has been changed.*

One interesting comment which would not have pleased Prescott and Spicer concerns Rome's part in corrupting the Bible. On page 66, Kranz observes:

> *Rome cast the truth to the ground by her persistent attacks on the Bible.* ***She has corrupted the original text****, has withheld the Bible from her people, has made herself the sole interpreter of its pages, and has waged relentless warfare against the pure Word of God* (Emphasis supplied).

These notes on the *daily* do not end without a frank admission that the pioneers (and *a number of the older ministers particularly*,) believed differently - that is, they believed the *daily* represented paganism.

There is also a recognition by Kranz that the new view could be seen to be in conflict with the Spirit of Prophecy. It concerns Mrs. White's statement on the *daily* found in "Early Writings", p.74. Then follows what is virtually a repeat of Prescott's and Daniells' theory of contextual relationship.

(109) Mrs. White was concerned with *time*. In 1851, *there was no divergence of view on the meaning of the "daily"* (p.69). Was there not? What about Crosier's theory in 1847 that the daily symbolised Christ's high-priestly ministry? It was still being circulated. Even Uriah Smith was still inclined to Crosier's view at that time!

No! Hard facts tell us that it was Mrs. White's plain statement on the nature of the *daily* that changed Crosier's and Uriah Smith's views and was responsible for the Church coming unitedly to accept paganism as the *daily*. As previously pointed out, this insidious process of thought transfer didn't fool Conradi. He eventually resigned rather than adopt the tactics used by those who twisted the plain words of the Spirit of Prophecy.

Specifically, like all who have been led to manipulate the Spirit of Prophecy in support of their own cause, Kranz is simply exhibiting the contextual facet of the Prescott syndrome. It led him to declare:

> *Then we should not cite the statement in E W ["Early Writings"] to support our view today.*

And in how many other instances should we shut out the voice of the prophet? Whenever her views conflict with ours?

Probably such questions did not arise in the minds of the young ministerial students of the Australasian Missionary College. A seemingly rational explanation had been offered as to why Mrs. White's statement on a theological point should be discontinued. But a lethal virus had lodged in the subconscious mind of many a student. It would lie there deceptively dormant until reactivated by further appearances of the Prescott syndrome which later would settle on Australia and New Zealand like the *thick darkness* of the Egyptian Biblical plague. Many would not even be aware of their blinded condition, while others who perceived their predicament would be too debilitated to stand up and object.

Chapter 24

The Manipulative Virus

(110) Just as those who acquire an immune deficiency become susceptible to any virus, so those who exhibit the Prescott syndrome are likely to be effected by changing winds of doctrine.

We have observed in our study of the Prescott syndrome the manipulation of a clear statement by Mrs. White in order to insinuate into Adventism an entirely different view of the *daily*. In doing so, an important procedure has been set in place which has created a precedent for those who wish to justify their predilection for heresy. This is the real significance of the *daily* controversy and the very reason why it is being discussed in this book.

We shall now proceed to show how one of Prescott's admirers was to apply the virus to an entirely new field of doctrinal degradation. In reality, we are talking about the dismantling of Seventh-day Adventism

Elder Le Roy Froom, like his mentor, W W Prescott, showed an early aptitude with the pen. As founding editor of the "Ministry" magazine, he was in a commanding position to influence the thinking of the burgeoning ministry of the Seventh-day Adventist denomination.

In the May 1929 edition of the "Ministry", Froom gave a practical demonstration of his support for Prescott by allowing his view of events which he saw as pertaining to the *daily* to be published. Mrs. White was now out of the way and her instruction to drop the *daily* was increasingly being ignored.

Said Prescott,

> *(111) The Roman Church has taken away from Christ, so far as is humanly possible, His work of mediation in the heavenly sanctuary* (p. 15).

But another matter soon arose in the 'fifties which took attention away from the *daily*. It had to do with a request by two of America's leading Evangelicals, Donald G Barnhouse and Walter Martin. Barnhouse a publisher of a leading Evangelical magazine, "Eternity" had commissioned Martin to write a book called "Kingdom of the Cults". Such a book, exposing the quirks and eccentricities of American Christianity, was bound to be a good seller among the more orthodox Protestant churches. Among denominations marked for attention was the Seventh-day Adventist. This would make interesting reading indeed, with its *peculiar* beliefs that must inevitably tempt some to place the denomination among those cults on the fringe of Christianity.

Walter Martin had a sense of fair play. Realising that much of the perception of SDA beliefs were placed on hearsay and prejudice, Martin approached the leaders of the Church in Washington for information. When they learned that the SDA Church was likely to occupy a chapter heading in such a book, they were horrified. Every thing possible must be done to convince Barnhouse and Martin that Seventh-day Adventism was truly within the Christian fold. The President of the General Conference, Elder Figuhr, appointed a committee to confer with these men. It consisted of Elders L E Froom, R A Anderson, T E Unruh and W E Reed.

Considering Christendom's perception of Christianity, this would not be an easy task in view of Adventism's understanding of the *everlasting gospel*. This involves a continuing work of atonement by Christ in the heavenly sanctuary following the commencement of the investigative judgment in 1844. It also involves the belief that Christians should strive to emulate Christ's example in sinless living which He demonstrated can be done in fallen human nature through calling on the strength of the heavenly Father.

(112) By the time of the second meeting, Barnhouse was led to observe in his "Eternity" magazine that:

> *It was perceived that the Adventists were strenuously denying certain doctrinal positions which had previously been attributed to them* (September 1956).

Barnhouse went on to detail some manoeuverings such as the Church's position on:

> *The nature of Christ while in the flesh, which the majority of the denomination has always held to be sinless, holy, and perfect, despite the fact that certain of their writers have occasionally gotten into print with contrary views completely repugnant to the church at large*. (ibid p.7).

When it was pointed out to them that other writers commonly taught that Christ had taken our sinful, fallen nature, the conferees told Walter Martin that among their number were members of *the lunatic fringe* even as there are *wild eyed irresponsibles* in every field of fundamental Christianity (ibid).

Again, in the same issue of "Eternity", Barnhouse was able to report on the conferees' denial of SDA's historic sanctuary beliefs:

> *They do not believe as some of their earlier teachers taught, that Jesus' atoning work was not completed at Calvary but instead, that he was still carrying on a second ministering work since 1844. This idea is absolutely repudiated* (ibid).

In light of this anomaly, it is not surprising that Barnhouse insisted that if Adventists were to escape the cultic drag-net they would need to back up such statements in writing. (113) This was more easily agreed to than done, for Barnhouse's statement was absolutely correct.[28]

Nevertheless, it was agreed to answer a wide-ranging list of some forty-eight questions, among which were those dealing with the topics which Barnhouse felt had been dishonestly dealt with - our understanding of the nature of Christ and the atonement.

Eventually, in 1957, these questions with answers were published by the Review and Herald Publishing Association in the form of a 720-page book titled, "Questions on Doctrine". But the identities of the authors were concealed by describing them simply as *A Representative Group of Seventh-day Adventist Leaders, Bible Teachers and Elders.*

The answers were considered sufficiently satisfactory to Barnhouse and Martin to have Seventh-day Adventists welcomed into the fold of Evangelical Christendom. Yet many leading Evangelicals were sceptical. Some who knew the teachings of Adventism quite well recognised in "Questions on Doctrine" a repudiation of some important beliefs of historic Adventism.

Among Seventh-day Adventists there was much amazement and disgust. Eminent church leaders and exponents of Adventism, such as Elder M L Andreason, publicly objected to the whole affair through a series of widely distributed papers called, "Letters to the Churches". Also Walter Martin was increasingly receiving complaints, mainly from indignant Seventh-day Adventists.

> *This is not what the Adventist church really believes. You have been deceived....* (Martin, Lecture Feb 22, 1983, Napa, California).

When in 1971 Froom brought out his book, "Movement of Destiny", in which appears an in-depth defence of "Questions on Doctrine", it was at once apparent, by the similarity of style and methodology, that Froom had been the main author and editor of "Questions on Doctrine".

[28] For those who are unfamiliar with Adventist doctrines prior to the 'fifties, please refer to "With Cloak and Dagger", Chapters 4 & 5 for proof of this statement.

(114) Both of these books displayed facets of the Prescott syndrome, particularly the contextual manipulative variety which results in transfer and reversal of meaning. Froom had seen this tactic used effectively to contradict Mrs. White's plain statement on the *daily*. Why not use this technique again to solve his problem of reversing the historic belief of Adventism on the nature of Christ and a continuing atonement? Notice in the following two brief illustrations how Froom now widens the use of the manipulative syndrome to attempt to change vital Seventh-day Adventist doctrines.

First, Froom desperately sets out to refute Adventism's belief in a further work of Christ through His continuing ministration of the atonement in heaven. And, in spite of the fact that he echoes Prescott in claiming that Mrs. White was not an authority on doctrine, he misquotes her in order to establish a new doctrine. In Froom's "Movement of Destiny" we read:

> ***CROSS SOLE MEANS OF ATONEMENT.***
> *The cross is thus the 'means of man's atonement! There could have been no "pardon for sin had this atonement not been made." So, "the cross was ordained as a means of atonement. Christ "gave Himself an atoning sacrifice"* (p.502).

In spite of Froom's efforts to make the prophet say that the cross was the sole means of atonement (as implied in the subheading) it is quite patent that she said nothing of the sort. She said that it was, *the means of man's atonement*, which of course is quite correct. Just as in the earthly sanctuary, a sacrifice was needed to provide the blood for the atonement, so also a sacrifice was required to make the heavenly atonement.

Of course, it would be counter-productive to Froom's ploy, were he to quote positively from others of Mrs. White's statements, such as the one in "The Great Controversy", p.480:

> *(115) Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of His ministration in behalf of men - to perform the work of the investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits.*

Notice that only some will receive benefit from Christ's heavenly atonement. Now, in the following quotation, watch Froom seize on the word *benefit* and apply the contextual transfer of thought to reinterpret Mrs. White's statement to his own end:

> *When therefore one hears an Adventist say, or reads in Adventist literature - even in the writings of Ellen G White - that Christ is making atonement now, it should be understood that* ***we mean simply that Christ is now making application of the benefits of the sacrificial atonement He made on the cross*** ("Questions on Doctrine", pp.354, 355 Emphasis supplied).

In like manner we find Froom deceptively using the Spirit of Prophecy in an attempt to convince the Evangelical inquisitors that Adventists believe and have always believed that Christ, in His humanity, had taken unfallen human nature. Now, Froom really had his work cut out to keep himself out of that *lunatic fringe* to which, by implication, he had relegated Mrs. White. Again, he enlisted the aid of the Prescott syndrome and applied the manipulative reversal-of-meaning technique.

In volume 1 of "Selected Messages", p.256, we read a clear statement by Mrs. White indicating her understanding of Christ's earthly nature:

> *In taking upon Himself man's nature in its fallen condition, Christ did not in the least participate in its sin.*

Now, on page 497 of "Movement of Destiny" we find the sub-heading:

(116) ***TOOK SINLESS NATURE OF ADAM BEFORE FALL***

Then follows a veritable jumble of words and phrases extracted from no less than nineteen Spirit of Prophecy quotations. No references are given. These are linked together by Froom's words to make Mrs. White appear to uphold the declaration in Froom's sub-heading.

Dr Ralph Larson, in his book, "The Word was Made Flesh", has analysed these fragmented mini-quotes and ferreted out the sources. It then becomes clear that we are looking at what Larson describes as a, *fraudulent* treatment of Mrs. White's writings. Froom conveniently abandons the contextual principle of interpretation by leaving out her important introductory statements (as previously noted):

> *In taking upon Himself man's nature in its fallen condition, etc.*

Once again, Froom astutely avoids such plain statements as those written by Mrs. White in the "Review and Herald", December 15, 1896:

> *Clad in the vestments of humanity, the Son of God came down to the level of those He wished to save.... He took upon Him our sinful nature* (p.789).

Those who decide to employ this facet of the Prescott syndrome must inevitably lose respect for the Spirit of Prophecy. Mrs. White must have foreseen something like this when she said:

> *The very last deception of Satan will be to make of none effect the testimony of the Spirit of God* ("Selected Messages" Book 1, p.48. Emphasis supplied).

What unusual phraseology! Mrs. White didn't say that her testimony would be ignored, or be condemned, or thrown out. No, it would continue to be accepted by the church but made of none effect. And isn't that exactly what is happening now? (117) Just listen to Froom as he uses the Spirit of Prophecy to destroy the effect which Mrs. White intended.

> *He adopted human nature and when He returned to His Father, He not only carried with Him the humanity which he had assumed at the incarnation but he retained* ***His perfect human nature*** *forever - thenceforth eternally identifying Himself with the race He had redeemed* (MOD p.51. Emphasis supplied).

He continues:

> *This has been well expressed by one of our most prominent writers, Ellen G White: 'In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us'* ("The Desire of Ages", (1940) p.25 ibid).

Notice what Froom has done. He has used Mrs. White to confirm Christ's continuing link with humanity, but she **has not** upheld Froom's *perfect human nature.* On the contrary, she has clearly stated elsewhere:

> *By taking* ***our nature*** *He bound Himself to us through the eternal ages* ("Signs of the Times", 27 January, 1898, p.50. Emphasis supplied).

It will be noted that Froom's positions on the nature of Christ and the atonement are basic to the dismantling of Adventism. Both positions are acceptable to the Calvinistic philosophy of Evangelicalism in that the one gives an excuse for not obeying God's law, while the other does away with the need to do so because of a salvation that was completed at the cross. Hence, there is no point in a judgment. The dismantling of Adventism is well under way.

Now, to complete the task, why not mix the Prescott syndrome with the Prescott legacy? To the making of *none effect* the Spirit of Prophecy add the use of corrupted Bible versions and give this deadly brew to God's Remnant Church.

Chapter 25

The Prescott Syndrome in Australia

(118) To those who can look back on forty years or more of Adventism, the changes that have taken place are quite startling. Particularly is this so among those who have rejoined the church after an absence of many years. They have not been witness to the creeping compromise and the gradual degradation of its standards and doctrines, nor have they been lulled into a sense of false security by the pleasing platitudes of a reassuring pastor.

In fact, many of them were church members at a time when there was no such thing as a church pastor. In those days our churches were operating on "congregational" principles where the church board members attended to the running of the church; the elders assumed a pastoral role and the deacons and deaconesses looked after the physical welfare of the flock.

Ordained employees of the local conference spent almost unlimited hours attending to the jobs for which they were set aside to perform, namely, advancing the *everlasting* gospel through evangelistic pursuits, giving Bible studies and preparing people for baptism.

The Sabbath day was a particularly busy time for them, being delegated to travel widely to preach in various churches according to the conference *plan*. As there were more churches than pastors, the elders frequently occupied the pulpits.

In the event of a serious problem occurring in a church, the elders could always call on the President for advice and perhaps he or one of his deputies would come and attend a board meeting.

(119) The church officers and their congregations were always expected to assist the numerous evangelistic outreaches and they did so gladly. They thrilled to hear *the truth* being preached to the people. How happy they were to welcome the *interests* to church worship and to assist in nurturing them in the faith and ways of Adventism! This was an important procedure in preparation for baptism. No one wanted to have people join the church until they had fully accepted Jesus Christ as their personal Saviour and understood the seriousness of joining with God's remnant people. It would be a catastrophe were someone to be baptised and then walk out the back door!

Then there were programs and activities designed to keep people in *the truth*: mid-week prayer meetings; the Morning Watch Calendar with its daily Scripture reading; daily study of the Bible using the Sabbath-School Quarterly; young people's meetings on Sabbath afternoons, with attention to learning the weekly *doctrinal text*; Junior Missionary Volunteer (JMV) activities and annual camp meetings which were also evangelistic outreaches.

In those days, Australia and New Zealand were relatively poor countries. As the working-week for most people was five and a half days, many Adventists forfeited their jobs in order to keep holy the Sabbath day. Ministers were also relatively poor. With the exception of those whose executive responsibilities required a motor vehicle they rode public transport, pushed bicycles and slogged it out on foot.

Yet the work prospered. Australia and New Zealand came to have around the highest percentage of Adventists per population in the world.

That was before the Prescott syndrome commenced to mute the witness of those who had accepted the task of preaching the third angel's message of Revelation 14. That of course entails identifying the *beast and his image*. When the syndrome did arrive it came in a shrewd, almost imperceptible manner.

(120) The year 1948 held great prospects for the work in Australia. With the war and its disruptions behind them, leaders of the church were moving into top gear with their renewed evangelistic outreach programs. The prestigious "Signs of the Times" with its religious commentary on current affairs would continue providing valuable contacts for Bible studies. In this particular year the newly-appointed editor had been persuaded by influential leaders of the Union Conference to give more space to Protestant-related articles. This he duly proceeded to do.

One such article appeared in the May 24, 1948 edition, entitled ANTICHRIST IDENTIFIED. It was written by a well-known and highly articulate evangelist, Pastor J B Conley, whose parents came from the North of Ireland. He proceeded to methodically determine who is the antichrist from various identification marks in Scripture. 2 John 7 is one such text:

> *For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.*

Pursuing this line he examined the teaching of the Roman Catholic Church on this point with particular attention to Rome's claim of Mary's Immaculate Conception which separates her from *original sin*. Therefore, said Conley:

> *They in theory provide "different flesh" from that of the rest of Adam's race to be the avenue through which Jesus was incarnated into the plan of salvation.*

He went on to develop his point:

> *It means that if Mary was born without sin and was preserved from sin for the express purpose of bringing Jesus into the world, then Jesus was born of holy flesh, which was different from that of the rest of Adam's race. This means that he did not take upon Himself our kind of flesh and blood, and in His incarnation did not identify Himself with humanity. It means too that he was not tempted 'in all points' as we were.* [29]

(121) With more of this Biblically-inspired logic he concluded from the first identification mark:

> *I believe that all fair minded people will acknowledge that if the Papacy is not the antichrist it has been singularly unfortunate in being so like the scriptural description of him.*[30]

After systematically examining four other identifying marks, Conley showed a thorough knowledge of the papacy's origins, observing:

> *The Roman Catholic teaching is a travesty of truth: it is a counterfeit gospel which finds no support in the Sacred Scriptures. As an overshadowing cloud arising from beyond the horizons of our western world, in the watered lands of Egypt and Babylon it would spread itself out over our fair land to shut out the blessed sunshine of the gospel of our Lord. It bears the marks of antichrist indelibly imprinted....*

It is gratifying to note that the good pastor closed his indictment of Rome by inviting his readers to come *boldly unto the throne of grace ... and find grace to help in time of need*. This is the heaven ordained answer of the Scriptures to the man-made soul-enslaving *other gospel* of antichrist.

[29] Conley's view of the nature of Christ was accepted as standard Adventist teaching until the Roman teaching of Christ's unfallen nature was later foisted on Adventism by Froom and Co in the 'fifties. This was the view of "the lunatic fringe" (see Chapter 24).

[30] As the SDA Church has now, in practice, enthusiastically adopted Rome's belief on Christ's nature, it is now condemned by historic Adventist Biblical logic as antichrist.

(122) The Roman Catholic response must have been immediate. Within a month, there appeared in the "Signs" an editorial headed DAMNABLE HERESY. That's how Conley's article, refuting the dogma of the Immaculate Conception and Christ's unfallen nature, had been described. The editor ably defended Conley's position by saying:

> *Had He not partaken human nature it is vastly inconceivable how that anything the devil could have devised could constitute temptation* (p.3).

The editor then went on to enunciate a very important corollary to Christ's victorious life which is not understood by Rome or modern Evangelicalism, or apostate Adventism:

> *Jesus has demonstrated the means by which every child of God may obtain complete victory over sin* (ibid).

Perhaps this complaint was only the tip of the iceberg. If so, it may explain why articles on the papacy became less frequent and less pointed. Although the editor remained at his post until 1956, anything like such a direct exposure of the papacy was never repeated. How did the change in policy come about?

This is a question which puzzled the author of this book for quite some time. Then, in 1993 he was able to speak with the now retired editor of the Signs. This is the gist of his story:

Apparently the editor grew weary of fielding complaints generated by articles which were seen as an embarrassment by some. He had consented to run such articles at the request of two stalwarts of Adventism in the Australasian Union, Pastors A W Anderson and A G Stewart, both of whom held executive positions. How could he resolve his dilemma?

The erstwhile editor was enthusiastic as he revealed what he considered to be an inspired stroke of genius. Knowing full well that there must be others with similar feelings he got permission from the manager to send out a questionnaire to the workers in the field, *about three or four hundred*, as he recalled. In this survey he asked if it would be of help to these men in their public outreach if such provocative articles did not appear in the "Signs". Would a softer middle of the road approach be better?

(123) When replies to the survey came in, about one-third were happy to leave things as they were. (Pastor George Burnside's name was mentioned as being among this group). About one-third wanted a toning down which they felt would help them in their approach to Catholics, and the remainder were evidently too preoccupied to reply.

Armed with this information, the editor then submitted it to the Signs Publishing Company's manager. As a result the Committee decided to moderate its exposure of Catholicism. So, with this mandate, the editor artfully dodged his Wahroonga bosses, leaving the committee to take any flack. Apparently there was none, and that was the end of *rabid Orangeman*-type of articles.

While narrating his story it was quite evident that the retired editor was enthusiastically savouring his neat little ploy which somehow he saw as having contributed to a great leap forward in the history of Adventism in Australasia.

The Prescott syndrome had surfaced beneath the Southern Cross, yet it would take more time and more incidents to have the trend identified. True, the new teaching on the *daily* was steadily becoming the

norm in the Church's colleges, but without any apparent loss of confidence in the authority of the Spirit of Prophecy. In the event, it took the trauma of the Evangelical meetings in the late 1950's which led to the publication of "Questions on Doctrines" and Froom's "Movement of Destiny" in 1971, to activate the syndrome in Australasia.

As previously mentioned, it was while in the course of promoting his book that Froom visited Australia and met extensively with the ministry, infecting not a few with the heresies contained therein. One person who picked up the infection was Desmond Ford who later, in his privileged position as head of the Theological Department at Avondale College, gave impetus to the spread of heresy throughout Australia and New Zealand.

(124) It was this crisis which brought about the aforementioned Biblical Research Institute's examination of Ford at Wahroonga in 1976. Because the Australasian Division leaders rejected the advice of its senior, experienced ministry and exonerated Ford's heresies, it was only natural that under their patronage and protection that the Prescott syndrome would become increasingly manifest. Furthermore, those who occupied positions of authority along the hierarchical chain would now have to re-evaluate their attitude and executive response to those who ran with the new theology and to those who opposed it.

In December 1978, the ministry of the Greater Sydney Conference was circularised with a startling directive signed by the President. It concerned *two* of the Division's most respected, experienced and successful senior evangelists - Pastors J W Kent and G Burnside. The letter, dated December 18, 1978, read in part:

> *Considerable anguish has been caused in the Conference by the circulation of an anonymous document entitled: "The Man of Sin". Pastor J W Kent claims that he and Pastor Burnside are responsible for the document.*
> *The document is unscholarly, unbiblical and seriously misrepresents Dr Desmond Ford....*
> *We consider that while this document is in circulation Pastors J W Kent and G Burnside should not occupy the pulpit in our Conference churches and we are therefore asking you not to list them for preaching appointments.*

(This circular and the main portion of the single sheet folded leaflet to which the President was objecting, are exhibited on pages 154-156.)

Obviously, these good pastors who had objected to Ford's theology during his examination at the Biblical Research Institute's meetings, were concerned that his heresies were now planted at Avondale College. His Manchester University doctrinal thesis (1972) was now in the College library.

In the leaflet the pastors had quoted from Ford's thesis, portion of which is here reproduced:

> (125) *In the setting of 2 Thess 2, Antichrist is an individual to be manifested at the end of time. This parousia is a sign that the end has come. Therefore, any interpretation which applies this passage to an individual of past history, or to a succession of such, misses the mark* (Ford's Thesis, p.238).

Again they quoted Ford:

> *He [Antichrist] is not any past personage. He belongs to the future and not to* history (ibid p.246).

Opposing such statements, the pastors reproduced extracts from the Spirit of Prophecy, some of which are reprinted in the Adventist Bible Commentary, Vol 7. pp 910, 911:

> *God's estimate of the Papal Power - by their treatment of His Word the popes have exalted themselves above the God of Heaven. This is the reason that in prophecy the papal power is specified as the "man of sin"*

They also quoted from "The Great Controversy", pp. 356, 442, 446 where Mrs. White upholds the Protestant position.

Here was an SDA minister, heading the theological training of the Seventh-day Adventist ministry, who had gone much further than Prescott and Froom by adopting the Roman Catholic *futurist* interpretation of prophecy which removes the stigma of antichrist from the papacy and places his appearance sometime in the future. As ordained ministers of a Protestant Church, was it not the duty of the two elderly watchmen to warn Seventh day Adventists of the peril of which the Division leaders appeared to be unconcerned?

Discerning Adventists will readily see that if the President was correct in claiming that the document in question had caused *considerable anguish* within the Conference, there must have been something radically wrong with its ministry. This, of course, is the painful reality of a Division which had exonerated (126) Ford against the advice of experienced ministers and concerned laymen. In so doing the leaders had abrogated their solemn commitment to God and to His Church.

It is a blot on the hitherto good name of the Australasian Division and an insult to its God-fearing pioneers that Ford had to be sent to America some two years later before he was disciplined for heresy. But perhaps that is not surprising. The acquired immunity to truth had so blighted the Division's perspective of the Church's mission that it was those who defended historic Adventism who, from now on, would be disciplined!

How discerning was the Prophet when she was led to declare:

> *Those who set themselves above the government of God have entered into an alliance with the arch-apostate, and he will exercise his power and cunning to captivate the senses and mislead the understanding. He will cause everything to appear in a false light. Like our first parents, those who are under his bewitching spell see only the great benefits to be received by transgression. No stronger evidence can be given of Satan's delusive power than that many who are thus led by him, deceive themselves with the belief that they are in the service of God* ("Patriarchs and Prophets", p.635).

Chapter 26

A Deadly Mixture

(127) We have seen how the manipulative-contextual viruses have been used to restate what are clear, unambiguous statements in the Spirit of Prophecy. But there still remains the hurdle of Scriptural evidence. With the increasing number of modern Bible versions, it is becoming easier to find a rendition of Scripture that at least lends a semblance of support for a particular belief. With the pressures coming from Babylonian-trained academics whose qualifications are inclined to the furtherance of apostate Adventism, the Prescott legacy would inevitably be seized upon by those who exhibit the Prescott syndrome to achieve their purposes. Such a potent mix lulls unwary church members into a state of torpor.

Prominent among dispensers of this deadly pottage are official publications of the church. Audaciously, some are used to air heretical views, their editors no doubt feeling secure in the knowledge that the Australasian Division had exonerated Ford and left him in a prime position to influence trainees at Avondale College. We shall here cite one ill-conceived example:

In 1979 (circa[31]) there appeared an article in an early issue of "Intrasyd", the church paper of the Greater Sydney Conference.

[31] The author was handed a photocopy of the article printed on pages 3 and 13 of "Intrasyd". The date doesn't appear, but on page 13 is an Interim Report of "field" personnel for the year 1980. An inspection of the "Intrasyd" file at the Conference Office revealed that some early copies are missing.

(128) It was written by Allan Butler (described as *Pastor of Caringbah and Hurstville Churches*). Titled "Another Look at Matthew 24", this article was an unabashed attack on the historic Adventist interpretation of this chapter, which he acknowledged as the *Adventist chapter on the "second coming".*

Butler commenced his article by drawing on his fertile imagination to create a straw man. He theorised that when something distinctive is established in people's minds it somehow becomes theirs and this allows them to feel unique. The tendency then is to do all they can to guard their uniqueness and make it a sort of security blanket.

This, he claimed, is what Adventists have done in their understanding of Matthew 24. We rush over to Matthew 24 and make it say that Jesus is coming soon. But a careful study of this poor maligned chapter shows us that it is just not saying that at all, he said.

Butler then played a semantic game with the word sign (singular) as distinct from what we want to see - *signs* (plural), which he claimed was an *invention in context*. So he concludes that there is but one sign which is the *actual glorious appearing in the heavens when every eye shall see him*., and because of this the *sign* is not given in order to *motivate us to get ready*. Therefore Matthew 24 is not proclaiming the nearness of Christ's return.

In an effort to substantiate his claim (which most Adventists would place in the *unique* category), Butler confuses Christ's kingdom of grace with His coming in glory and, taking a great leap out of context, plunges into modern Bible versions. He directs the reader's attention to Luke 17:20 in the RSV, Weymouth and the Living Bible:

> *"The kingdom of God is not coming with signs to be observed", "not watch closely for it. " "It isn't ushered in with visible signs".*

Butler freely acknowledges that he is at variance with historic Adventism so, for the purpose of demonstrating the baleful results of mixing the Prescott legacy with the Prescott Syndrome, (129) there is no need to here give a Bible study on Christ's second coming, or to show that such reasoning is completely against the Spirit of Prophecy. Just turn to "The Desire of Ages", pages 631, 632 and read:

> *The Saviour gives signs of His coming.... Now we know of a surety that the Lord's coming is at hand.*

The translators of the KJV placed an alternate reading for *observation* in the margin in order to help people understand what Christ meant when He said; *The kingdom of God cometh not with observation*. The margin reads; *or cometh not with outward show*. The Pharisees just loved outward show, but that's not what Christ's kingdom of grace was about and He let them know it.

Most readers will realise that the article in "Intrasyd" was nothing less than an attack on fundamental Adventism - so fundamental that the denomination enshrined the looked-for Advent in its name! A look at Fundamental Belief No 15 (1951) quickly demonstrates how Butler's theory upsets the urgency of the

judgment-hour cry given in Revelation 14. But this doesn't appear to be of any consequence to the pastor. His limited view of the commission given to the Remnant Church leads him to the conclusion that *God expects no more from us than he has expected of Christians in every generation - to know His grace, to accept it personally, and to acknowledge and trust His Lordship.* If this were true, the belief that Adventists arose on time with a judgment-hour message, according to prophecy, is a fallacy and a hoax!

The real tragedy of this article is its indication that we are talking about a Conference administration that has lost its way, its prophet, its mission and its Protestant Bible. One cannot envisage such an article appearing without the acquiescence of the Editor and perhaps the President. Such conduct highlights the paralytic condition of the Australasian Division leadership following the exoneration of Ford and his theology by the Australasian Biblical Research Institute in 1976. Very few administrators would want to be seen standing up against the theology of Dr Seventh-day Adventist. (130) After all, didn't Ford claim to be in the track of Froom and Prescott?

Like Esau of old, the Church's birthright is being traded for a mess of pottage - a miserable mix of the Prescott legacy and the Prescott syndrome.

> *And it came to pass, as they were eating of the pottage that they cried out and said, 0 thou man of God, there is death in the pot* (2 Kings 4:40).

Another facet of the dismantling of Seventh-day Adventism is illustrated in the way the Prescott pottage has been fed directly to the public. Reproduced below is an article published in the "Anchor" magazine of August 1985 which was based on an audio tape-recording of the meeting.

> *While conducting a mission in Toowoomba, Qld. on the night of May 6, 1984, pastor A Craig commented on Rev. 13:18, after reciting the text as follows: "If anyone has insight, let him calculate the number of the beast, for it is a man's number. His number is 666." "Well, I want to tell you tonight that I really don't know that we have all the answers and what this does mean."*
> *Pastor Craig then went on to explain that there have been many interpretations of this text and how the number 666 can be found in personages other than the Pope. "666 can apply to many people." he said. And continuing, "Verse 18 says, if you want to understand, it calls for wisdom. It doesn't refer to earthly wisdom; it refers to the sort of wisdom that was part and parcel of the experience of Daniel. He who has wisdom, the wisdom of heaven, will understand what it really means."*
> *Now just let us reflect on what Pastor Craig is saying. He says that he doesn't understand the meaning of the text, because it takes some special wisdom as granted to a prophet to understand the meaning of this text.*
> *Of course, we do not agree with this conclusion because the chapter itself identifies the power spoken of.*
> *(131) The SDA Bible Commentary puts the historic Adventist position quite plainly. "It should be noted, however, that inasmuch as the beast has already been identified, the number, whatever significance it may have, must have relationship to this power. Otherwise there would be no valid reason for the angel giving John the information contained in V 18, at this point in the prophetic narrative."*
> *Why then does Pastor Craig find himself at variance with the official position of his church? It seems his doubts are based upon his choice of an erroneous rendering of Rev 13:18. He did not identify the version from which he was reading. (Investigation reveals he has quoted from the NIV.) Had he read from the Authorised Version, the Bible based on the Received Text which gave birth to the Protestant Reformation, the Bible from which the pioneers discovered the*

"everlasting gospel" and the Bible endorsed by the Spirit of Prophecy, he would have had no basis on which to spread his doubts.
You see friends, nearly all of these new versions of the Bible are based on the Alexandrian line of manuscripts such as the Sinaiticus and the Vaticanus. They have both been adulterated with pagan corruptions and Roman dogma. This is one of the means thought up by the falsely named "Society of Jesus" in order to confuse Protestants and to bring them back to Rome. The Seventh-day Adventist ministry, in the main, have largely swallowed the lure, hook, line and sinker. The new versions have become a potent tool in the hands of Fordians and liberals as they search for a text which appears to give authority to their heretical beliefs.
Now, please turn to the Word of God in the Authorised Version and see what this text (Rev. 13:18) really does have to say. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."
(132) It is at once apparent that this is saying exactly the opposite of what Craig understands the NIV to say. In other words, the A V is saying, "j you have any brains to put two & two together you will know that this beastly system is headed by a mail wearing the number '666'."
So friends, there is absolutely no Biblical reason for Pastor Craig to suggest that we need to be endowed with the gift of prophecy in order to identify the person to whom this number belongs. His position regarding "666" conforms comfortably with Fordism, Plymouth Brethrenism and Roman Catholicism. This church needs none of them for we are told to come out of them.

At the time the above "Anchor" article was published, the author of this book was the magazine's editor. He was blissfully unaware of the Prescott syndrome and so he failed to give the credit where it rightly belongs.

How appropriate for today are the words of God's messenger to His people:

> *The message we have to bear is not a message that men need cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day or night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they fraught with eternal interests* ("Testimonies to Ministers and Gospel Workers", p.470).

Chapter 27

"Whither Goest Thou?"

(133) We have dealt with just a few events in Adventism that are pertinent to the title of this book. We have seen how certain people who exploit the Prescott syndrome have utilised the Prescott legacy of the modern versions in an effort to dismantle historic Adventism. Areas which we have covered include the nature of Christ during His incarnation, the sanctuary message, inspiration of the Bible and the Spirit of prophecy, the second coming of Christ, and our attitude to the papacy. In most cases, the enemy has reason to be gratified. But this is history. What of the future?

In the light of experience it would be naive to expect the Prescott syndrome to disappear. Unsuspecting souls will continue to be led down the path that lessens the distance between Adventism and

Romanism. Each Seventh-day Adventist should give serious thought to the question, Whither goest thou (Gen 32:17). Like the servants of Jacob we need to be prepared to meet the enemy by anticipating his tactics and preparing to deal with them.

Probably very few Adventists would expect an attack on the holy Sabbath to come from within the church. Isn't the Sabbath sacrosanct? Along with the expected second advent, the Sabbath is enshrined in the denomination's name. Yet we have seen how the church's fond expectation of Christ's imminent return has been attacked through a Conference publication - and, from the human viewpoint, the perpetrators have apparently got away with it. So why not the Sabbath? God's messenger speaks of the pressures which will be brought to bear on Sabbath-keepers in the last days:

> *(134) To secure popularity and patronage, legislators will yield to the demand for Sunday laws. But those who fear God, cannot accept an institution that violates a precept of the Decalogue. On this battlefield will be fought the last great conflict in the controversy between truth and error* ("Prophets and Kings", p.606).

Even as this manuscript is being written, a striking example of how easily a Sabbath-keeping body of Christians can succumb to popular pressure to worship on Sunday is taking place before our very eyes. The disturbing thing about this saga is that it is their very own leaders who are putting forth specious arguments against what has been one of their fundamental beliefs.

In 1933, Herbert Armstrong founded the Worldwide Church of God in the United States. Its phenomenal growth was all the more surprising in view of its strong emphasis on commandment-keeping, which of course, includes the Sabbath of the fourth commandment. Soon, the Church's official journal, "The Plain Truth", was being widely disseminated in many countries. In Pasadena, Armstrong established the Ambassador College where students were trained to take their doctrines from the Bible. Many of the beliefs thereby learned are strikingly similar to those of Seventh-day Adventists.

Unfortunately, it seems that many in this denomination had placed more trust in the *arm of flesh* (Jeremiah 17:5) than they had in Jesus and His Word for, with the passing of Armstrong, they simply began following the new leaders. These leaders claimed that further study of the Bible had revealed new insights into truth. But strangely, this new truth went contrary to the previously held *truth* of Biblical Sabbath-keeping. They had discovered that the teachings of Christ supersede those of Old Testament law, which includes the fourth commandment.

A report in the September 2, 1995 "New Zealand Herald" makes interesting reading as we see the rationale behind this discovery of new truth. We now read how the Pastor General, Mr. Joseph Tkach, has "publicly apologised for the Church's history of misrepresenting God's Word and for its misguided zeal in serving him" [sic] "As Christians, we give our allegiance to Jesus Christ, not particular doctrine or tradition,' he said.

(135) As one reads through this pathetic recantation, wells of pity spring up for these poor leaders who have had to wrestle with their conscience in pursuit of truth. "It's not easy to repent", confesses Tkach. "It's not easy to change. But the Word of God is a sharp two-edged sword, and it sometimes hurts as it penetrates us".... "Right now it is challenging our Church to put all its faith in Christ and to put no faith in our works, no matter how good they may be".

(Notice the similarity to clichés increasingly being heard in Seventh-day Adventist circles - *truth is progressive, keeping the law is legalistic, Christ did it all for us at the cross*.)

And how did the members of the Worldwide Church of God react to this startling discovery? "Mr. Jack Croucher, the minister of the 300-member Auckland congregation which meets at the Edgewater

College Assembly Hall in Pakuranga, said he had lost two families in the past two weeks as a result of the latest review".

Only two families out of three hundred members! Now notice how the late founder of the church is pulled in to sanction this about-face:

> *Mr. Croucher said the Church has always believed the Bible to be the guiding Word of God, and that Herbert Armstrong always said Christ led the Church. But the Church had always been prepared to review its beliefs.*

So Christ must have misled the Church!

(Conveniently, Pastor Armstrong is no longer around to comment on such alleged *logic*.)

Not surprisingly, Mr. Croucher is now enjoying the fellowship of some ministers of the Sunday-keeping churches who are delighted to welcome his congregation into the fold of orthodoxy. Said Mr Calkin, senior pastor of the Greenlane Christian fellowship:

> (136) *I think it's a very brave move on their behalf and it says a lot for the integrity of their people and their leadership that they would take such a step.*

And that's how easy and enticing it is. These formerly "misguided folk" are now men of integrity. Is it such a big step for Seventh-day Adventists to follow suit? Our leaders have already acquiesced to the Evangelical demands of the 1950's in order to avoid being branded as a cult. And had not Barnhouse been assured by our leaders that they had **repudiated** *the thought that Sabbath-keeping is in* ***any way*** *a means of salvation*? ("Eternity" magazine, September 1956. Emphasis supplied).

Seldom does a doctrinal about-face come as suddenly as we have seen in the Worldwide Church of God, yet there are striking resemblances to be found in the dismantling of Adventism, albeit they are taking place more slowly. Why? Because Seventh-day Adventists have the priceless gift of the Spirit of Prophecy in their midst. Even so, as with the late Pastor Armstrong, those with the Prescott syndrome are trying to turn the inspired writings of one of the Church's founders around to make her support apostasy. Like Armstrong, she is no longer around to object. Unlike Armstrong, she foresaw the future and gave ample inspired warnings of what lay ahead.

If we keep our eyes fixed on our Saviour as the source of our faith and give heed to the *testimony of Jesus* we shall have nothing to fear. Yet, for the sake of our own salvation, and that of our neighbours, we must not become complacent. *Eternal vigilance is the price of safety*. Accordingly, in the next chapter we shall look for signs within our church that may herald a determined attack on the Sabbath.

But before proceeding, it may be profitable to spend a few moments trying to recall the last time your pastor took a sermon on the importance of proper Sabbath observance (or the state of the dead, for that matter).

Chapter 28

Books of a New Order

(137) Evidence of careless Sabbath observance and out-right desecration of the holy hours is so common in today's Adventism that, for many, such behaviour is regarded as the norm. Such conduct is practically ensured for those who are baptised and admitted into Church fellowship whose instruction on Sabbath-

keeping seems to be neglected in order that the pastor concerned may obtain a quick decision for baptism and another score in the Conference tally room.

But we are here concerned with the possible abandonment of the Sabbath as a memorial of God's six-day creation and replacing it with the day of pagan sun-worship. Rome doesn't care to put it that way - we are urged to celebrate Christ's resurrection by worshipping on the Lord's Day. Would Seventh-day Adventists leaders do a thing like that? To answer this question, let us delve into the past and see how history has a habit of repeating itself.

There were two famous people, commonly referred to in Christendom as "Church Fathers", named Clement and Origen. Both were professors at the metaphysical college of Alexandria in the early third century of the Christian era and both were concerned to present Christianity in a way that would be acceptable to Christians and pagans alike.

To this end, Origen set about corrupting the Holy Scriptures and in this he was so successful that later Bishop Eusebius made use of his work while translating a Bible that would help Constantine unite pagan Rome with Christianity.

The historian John Mosheim tells how Clement played his part in popularising Christianity by blending Gnosticism with Christian truth, producing a form of Christianity that was *veiled by and shrouded under the precepts of [Greek] philosophy* ("Mosheim Commentaries", cent 2, Vol 1, p.341).

(138) In furtherance of this objective, Clement invented a system of allegorising and misapplying Scripture. One pertinent example is found in his misuse of Malachi 4:2 which says:

> *And unto you that fear my name shall the Sun of righteousness arise with healing in his wings.*

Taking this verse completely out of context, Clement claimed that to worship on the day of the sun would indeed be honouring the *Sun of righteousness*.

Clement became the first person to call Sunday the *Lord's Day* and in no time Victor, Bishop of Rome spread the message around the Mediterranean countries, and so successful was this duo that the term has been used to denote Sunday among Christians ever since. (Wilkinson, "Truth Triumphant" p.125).

So what has all this to do with modern Seventh-day Adventism?

Well, in 1985 the Church brought out a new hymnal. For the first time, the General Conference bestowed its imprimatur on a hymn book by naming it the "Seventh-day Adventist Hymnal." It felt confident in lending the Church's good name to this hymnal because it had appointed a Church Hymnal Committee to examine carefully each hymn for *scriptural and doctrinal soundness* (Introduction to Hymnal, p.6). We are also told that, *To the left [of each hymn] is found a Bible reference if the hymn is based on a specific passage [of Scripture]*.

Such statements are indeed assuring. The General Conference has taken admirable precautions to protect our spiritual wellbeing. Well, that's how it should be. But alas! Such is not the case.

Let us turn to Hymn No 403.

> *Let us break bread together on our knees ...."*
> *Let us drink wine together on our knees*
> *When I fall on my knees with my face to the rising sun*
> *0 Lord have mercy on me."*

(139) Surely there has been some mistake here! This is not the way Adventists partake of the emblems. Perhaps the inclusion of this strange hymn was an unfortunate oversight? But what's this at the top left hand corner? A Scriptural reference? Malachi 4:2!

So the inclusion of this hymn is not a mistake. Its inclusion is justified by a specific passage of Scripture. By getting down on our knees with our face to the rising sun we are somehow honouring Jesus Christ - the Sun of righteousness! Then why not give Him even greater honour by worshipping Him on the day of the sun? In so doing we would also be wonderfully celebrating the day of our Lord's victory - His resurrection.

Are we going too far? Not at all. Turn to Scripture reading No 864. Here in pursuit of doctrinal soundness the Committee has chosen a rendition of Psalm 118:24 from "Today's English Version" of the Bible which reads:

> *This is the day of the Lord's victory; let us be happy, let us celebrate....*

Something sounds wrong here, doesn't it? The King James Version reads:

> *This is the day which the Lord hath made; we will rejoice and be glad in it.*

Comparison of these renditions shows that they are not even concerned with the same event. Why would the Selection Committee choose to include a text that is nothing more than a concocted paraphrase? The selection of this corruption of Scripture is continuing evidence that the Prescott legacy is still with us. If this is *doctrinal soundness* on the Church's part, then it must be the doctrine of Clement and Rome to which the Committee refers. Seventh-day Adventists do not celebrate Christ's resurrection. They worship on the day which God set aside as a memorial of His six days of creative work and then named Himself *Lord also of the Sabbath* (Mark 2:28).

Seventh-day Adventists need to take such signs seriously. They don't just appear by chance. They're part of a deadly Satanic scheme to plant in our subconscious mind ideas which will enable us to accept a change when the enemy considers the time appropriate. (140) Such subliminal tactics may not be successful with stalwarts of the faith, but Rome is very patient and farsighted. She would be content to hope that her ploy will work on our children or their children.

Is this Church Hymnal one of the books which Mrs. White had in mind when she warned about a change in our religion? She said:

> *Books of a new order would be written* ("1 Selected Messages", p.204).

Recently the author's attention was directed to a magazine which was purchased from a Conference Adventist Book Centre (ABC). "Through The Bible In A Year", was the attractively presented title. It contained fifty-two lessons for children with well planned learning activities and was published by "The Standard Publishing Co" of Cincinatti, Ohio in 1975. One's first reaction on seeing this magazine was to wonder why an ABC should see the need to go outside our own publishing houses to obtain spiritual or doctrinal food for our growing youngsters. A cursory glance through the book seems to indicate a pleasant and constructive way of studying orthodox Christianity. But is that really what Adventists want for their children?

But what is this? Unfortunately strange words leap from the page:

> *The early Christians guided by the Holy Spirit worshipped on the first day*.... (p.29).

What is this all about?

Looking back to the previous page we find an excellent dissertation on the giving of God's law. Then on page 29 we read:

> *You be may surprised to learn that Jesus repeated nine of the Ten Commandments in His teachings. This right way of living is carried over into the New Testament and a, these commands are still good rules for life. Do you know the one Commandment that Jesus did not ask us to*

> *follow? The fourth commandment says: "Remember the Sabbath day to keep it holy." Christ rose from the dead on the first day of the week. The early Christians, guided by the Holy Spirit, worshipped on the first day rather than the seventh day. Because of these reasons, we worship on the Lord's Day, the first day of the week.*

(141) With understandable concern, the author sought out the ABC manager. Was he aware of the Lord's Day heresy being presented to our children in a book being sold from his ABC? No, he wasn't; and it was very reassuring to learn that such must have been a one-off special purchase at a client's request. Imagine the author's disappointment some six weeks later to learn that others had since purchased copies from the same Centre.

Again, while speaking with the manager, he denied knowledge of any sales, telling the author that in no way would he countenance sales of such anti-Sabbath material, pointing out his long family connection with Adventism.

Later that day, while speaking with the manager over the phone, he told the author that he recalled the sale of six copies of the book in question to a customer a few days earlier, naming the person who is a mutual acquaintance. This particular person happens to be a self-sacrificing Adventist who is in the habit of purchasing literature to send as gifts to some of our Pacific Island brethren. He later told the author that the manager had personally sold him the books at a reduced price and he let him know that there were plenty in stock should he desire more.

Observations may be drawn from this experience other than the fact that such literature should never find its way into an Adventist book store. It is obvious that the contents of non-Adventist publications are not properly monitored. This is in spite of the fact that the Committee concerned is supposed, according to the manager, to have vetoed the sale of the author's book, "Battle of the Bibles".

(142) It is regrettable that the manager knowingly continued to sell books that are heretical to Adventism. We can praise God that our missionary-minded friend did not send these books to the mission field.

Perhaps one of the greatest threats to Biblical Sabbath-keeping among Seventh-day Adventists is to be found in the increase in the teaching that the earth is considerably older than around 6,000 years, as worked out by Usher's chronology of the Bible, and so endorsed by the Spirit of Prophecy. This was one of Dr Desmond Ford's contentions to which senior pastors objected at the time he was examined before the Australasian Biblical Research Institute in 1976.

It is a sad fact of history that the Institute exonerated Ford on this and others of his heresies on the grounds that such were being taught by *current SDA authors and scholars* (BRI Minutes). Later, when it was pointed out to those responsible for the minutes that it was a disgrace that authors and scholars should dictate Adventist beliefs, the minutes were amended to include *the Bible and the Spirit of Prophecy.*[32] But the amendment was later proved to be a sham when Ford failed at Glacier View to prove his beliefs from Inspiration, and was therefore dismissed.

So how is all this relevant to the abolition of Sabbath-keeping? Simply put, it is this: A period of 6,000 years does not allow sufficient time for the out-working of the evolutionary theory. Increase it to an indeterminate period, give or take a few million years, and the theory becomes more credible. Accept that creation evolved over millennia and the Biblical account of a six-day creation becomes fanciful. Therefore the fourth commandment to worship on the seventh day as a memorial of God's creation is senseless. So why not forget the Seventh day nonsense and celebrate Christ's resurrection on the first day, Sunday?

[32]For a reliable eye-witness account of these catastrophic meetings, the author recommends "Adventism Challenged", Chapters 25-27 by R R & C D Standish.

(143) Such illustrations, confined as they are largely to the author's experience in a small corner of the world, must be only the tip of the iceberg. No doubt readers in other countries will have first-hand experience of tactics used by Satan to turn God's people away from His Holy Sabbath. Let us be warned!

Just as the Sabbath was a sanctifying sign given 'forever by God to the Children of Israel (Exodus 31:12-17), so in the latter day it will be a sign that distinguishes God's people:

> *The Sabbath has lost none of its meaning. It is still a sign between God and His people, and it will be so forever* (9 Testimonies p.18).

Chapter 29

The Spirit of Antichrist or The Spirit of Prophecy?

(144) October 26, 1984 was the day on which Loma Linda Hospital rocketed to fame astride the heart of a baboon. Its surgical team had proudly announced to the world the implantation of a baboon's heart in little Fae, a twelve-day old premature baby. Some preferred to call it *infamy* while pro-life supporter, Jean Scott of Laconia couldn't quite make up her mind.

> *What I find bewildering, is that they would struggle so desperately to keep one life going with the operation, while on the other hand there probably was another operation (abortion) at the same time within the same hospital which was ending life.*

On November 15 Baby Fae died. But Loma Linda was not about to slip out of the limelight so unobtrusively. The Pastor of the University church adroitly saved the day by pressing his pulpit into service!

We now let the California "Sentinel" of Nov 18, 1984 take up the story.

> *Loma Linda (AP) Several thousand mourners packed a Saturday memorial service for Baby Fae as a clergyman commended the infant with a transplanted baboon's heart to a heavenly paradise.*
> *"Let us commend this child to the Lord and support her parents and her family in their sorrow with our love and prayer", the Rev Gabriel Parenteau, a Catholic priest, told a standing-room-only crowd of more than 2,000 jammed into the University Church of the Seventh-day Adventists.*
> *Another 700 people watched the service on cable television from a nearby auditorium as Parenteau invoked the name of God and said, "We entrust to you this child you loved so much in this life. Welcome her into paradise where there will be no more sorrow, no weeping and no pain."*

The Church pastor was not forgotten. The Sentinel reported him as saying,

> *There's wonder, even a bit of mystery and awe in the fact that such a little one, even in such a short life, could so profoundly bond us and bring us here today.*

The hour-long service ended outdoors with a benediction of balloons and children and hope in which children released a dozen helium-filled balloons to the skies after a prayer was read by Charles Teel Jr., chairman of Christian Ethics.

> *It's an attempt to suggest that the human spirit can soar and that we can celebrate Baby Fae's life and the hope that she has infused into the community and the world with.*

Such ecumenical proceedings could hardly have been envisaged by the Seventh-day Adventist founders of this hospital when they named it the Loma Linda College of Medical Evangelists. The growing health-work of the Church was predicated on a sound Scriptural base:

> *That thy way may be known upon earth, thy saving health among all nations* (Psalm 67:2).

As the work of health reform grew, the Lord's messenger stressed its importance to the success of the church's mission.

> (146) *The work of health reform connected with present truth for this time, is a power for good. It is the right hand of the gospel* ("1 Selected Messages", p.112).

But did she foresee some distant pitfalls in raising up medical institutions which caused her to add this caution?:

> *Neither is the medical missionary work to be divorced from the gospel ministry. When this is done, both are one-sided (*ibid, pp. 112, 113).

No wonder the term *medical evangelists* was incorporated into the College name. And in view of the ceremonies following Baby Fae's death, it is understandable why the embarrassing *gospel* connection had been dropped in favour of renaming the college "Loma Linda University".

Such a public exhibition of ecumenism signals a traumatic departure from the original aim of training young people for a medical career that would further the spread of the *everlasting gospel*. Ecumenism, because of its designs, must inevitably cause those who are ensnared in its philosophy to relax their opposition to the papal proclamation of Satan's first lie to the human race - *Thou shalt not surely die*. But in this case we find blatant collusion with Satan's chief agent, as an Adventist-owned institution facilitates the spread of this lie and then participates in the symbolic freeing of the spirit in the launch of *spirit*-filled balloons.

Just how many of those who witnessed this spectacle gave any thought to the rationale behind the expectation that the transfer of an animal organ to a human could be successful? Did those who conceived and executed this unprecedented procedure do so on the basis that the evolutionary theory of the ascendancy of man is right after all?

This is not the first time that Satan has tested the Seventh-day Adventist Church with his spiritualistic propositions. Dr Kellogg's pantheistic theory was one such example. Although rejecting his teaching, the church has really never divested itself of those who would take an opportunity to reintroduce it. (147) A recent example is found in the Seventh-day Adventist Church Hymnal where Hymn No 194 intones Satan's New Age misrepresentation of Jesus Christ, the Second Person of the Godhead:

> *"Christ is present, and among us;*
> *In the crowd we see Him stand.*
> *In the bustle of the city*
> *Jesus Christ is every man"*

Said the prophet, many years before this hymn book of a *New Order* was foisted on Adventist congregations:

> *The spiritualistic theories concerning God make His grace of no effect. If God is an essence pervading all nature, then* ***He dwells in all men****; and in order to attain holiness, man has only to develop the power within him.*

> *These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement, and make man his own saviour. These theories regarding God make His word of no effect, and those who accept them are in great danger of being led finally to look upon the whole Bible as fiction* ("Ministry of Healing", pp.428, 429. Emphasis supplied).

The immortality of the soul is a Satanic lie which is believed by practically all of Christendom, but it has been stoutly rejected throughout the history of Seventh-day Adventism. Now, in the climate of ecumenism and with the acceptance of interconfessional Bibles, the Church (as an organisation) can be expected to yield this fundamental belief. In so doing, there will be no point in continuing to teach a heavenly atonement, a judgment and the second coming. As we have seen, all these doctrines are already coming under attack by professing Seventh-day Adventists, many of whom live off the Church's payroll.

(148) In the process, one thing is crystal clear, and that is that the gift of the Spirit of Prophecy is being rejected. This is not done through outright repudiation but by making it of *none effect*, just as the prophet said. By this means, the Spirit of Prophecy can be retained as an indication that the denomination meets an important criterion of the Remnant Church. It can also be a useful tool by which Church members may be controlled through selectively applying her writings when they are perceived as relevant to a particular situation.

It is not surprising then, that various of those employed by the Church should occasionally reveal their inner thoughts, which helps to explain their attitudes and actions.

During the Avondale College graduation address in 1992, the erstwhile president of the South Pacific Division, Pastor Walter Scragg, spent some time reminiscing over his Avondale College days and expressed satisfaction that the Church had since successfully dealt with its doctrinal problems in that some formerly-held beliefs had given way to more enlightened understandings. In a brief reference to *Ellen White*, he gave a clue as to his perception of her role in the Church by describing her as a *sage*.

With this finite view of God's prophetic gift openly flaunted to such a large cross section of assembled church members, dignitaries and students, it is interesting to speculate on the severity of attacks on historic Adventism taking place away from the public view.

Towards the end of 1991, Dr George Knight of Andrews University, conducted a summer school at Avondale College. According to the then Division Ministerial Association secretary, Pastor John Gate, Dr Knight dealt largely with the history of Adventism as a means by which the Church can be led to discover its *identity*.

Early in 1992, following the Avondale lectures, Knight addressed a meeting of workers in the Greater Sydney Conference. Pastor Gate was so enthused with Knight's lectures that he circulated a letter among his department heads throughout the Division, as well as various of the executive committee (149) including the President. In this letter, dated 23 March 1992, Gate told how Knight had shown that the Church has thrown off the *new theology* of the twenties through to the sixties, and replaced it with the kind of theology of which Ellen White and other pioneers approved. He also revealed that an audio tape recording had been made of the Sydney meetings.

As one listens to Knight's tape it becomes quite clear that in his search for *identity*, he allows little credence to the role of Sister White and gives the impression that she is so poorly endowed with general knowledge that it is unlikely to be of much relevance to Adventism. He purports to quote Mrs. White verbatim from page 14 of her book "Education"

> *The moon and the stars shine by the reflected light of the sun.*

To make sure that his audience has heard him aright, Knight then repeats the statement, whereupon Knight chuckles against a background of mirth as the scornful savour the ridiculing of one whom their Church has embraced as God's messenger. That's an error, he concludes.

Now, let us check on the Doctor's veracity by turning to page 14 of "Education" to see if Mrs. White really did say that:

> *As the moon and the stars* ***of our solar system*** *shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness* (Emphasis supplied).

What a beautiful and rational analogy! We don't have to qualify as one of the world's great thinkers to realise why Knight twice left out the phrase *of our solar system*, for had it been included, the desired effect would not have been achieved. As there is only one sun in our solar system we all commonly refer to the remaining celestial lights as stars, even falling stars. Talk about textual manipulation! Even Froom would blush.

And then there are those who definitely want to retain the Spirit of Prophecy as an identification mark of the Remnant Church, yet discard Mrs. White as the agent. (150) One of the Church Ministry Secretaries of the Trans Australia Union Conference, Pastor E H Winter, expressed his feelings while taking the church service in Margate, Tasmania:

> *I am earnestly asking God to send another prophet because the gift of prophecy only resides in the living, not the dead* (Audio Tape, 5th May, 1990).

One wonders if Pastor Winter takes the same attitude toward the prophets who wrote Holy Scripture, or is he content to have their testimony revised to suit contemporary trends as found in the modern versions of the Bible?

So we may well wonder about the priorities of modern-day Adventism. Is the Church today more enamoured with the Spirit of Ecumenism, which is the spirit of Satan, than it is with the Spirit of Prophecy, which is the *testimony of Jesus*?

Chapter 30

Is Truth Progressive?

(151) When William Warren Prescott took upon himself the tasks of correcting the Church's prophet, replacing the Protestant Bible and removing the identity tag from the papal succession, did he have even a notion that he had introduced into the Church a virus which would one day break out in epidemic proportions? Probably not!

Most of Prescott's contemporaries were fundamentalists who placed principle before policy. His *reforms* were not always appreciated. As he neared the end of his life, discouragement became his companion. He felt that his efforts for the Church were misunderstood, especially in the area of the *daily* and the sanctuary service, the revised versions and his involvement in revision of much of Mrs. White's writings.

It would be left to succeeding generations of academics to realise the true value of Prescott's work as a base on which to erect a springboard for launching out into further heresy.

As the denomination's leaders have come to believe that those with degrees obtained from the schools of Babylon are eminently qualified to train workers to conduct the Remnant Church's mission, so the

increasing blending of the Prescott legacy with the Prescott syndrome has brought about a mutation to an Acquired Love Of Error Syndrome "ALOES".

Is Satan's goal of totally dismantling Seventh-day Adventism achievable? Obviously, those whose efforts are directed to this end must believe so. But it will never be achieved within God's true Church, for the Church of the Living God is defined by Him as *the pillar and ground of the truth* (1 Timothy 3:15).

(152) *Thy Word is truth* (John 17:17). Just as God and His Word are eternal and changeless, so truth is eternal. What was truth in Paul's day is truth today. What was truth in 1860 is still truth today. What is truth today will remain truth tomorrow. Therefore truth is not progressive as Prescott, Froom and their disciples would have us believe. It is the **revelation of truth** which is progressive. This revelation of God's character will continue throughout eternity.

Truth will never double back on itself and negate what formerly has been revealed. Truth can only build on truth, for it the essence of God's Word. Now, if a professing SDA comes up with some *new revelation* which requires us to abandon formerly revealed truth, then that can only be regarded as regression - it's called apostasy! God's messenger puts it this way:

> *In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential;* ***new truth is not independent of the old, but an unfolding of it****.... it is the light which shines in the fresh unfolding of truth that glorifies the old* ("Christ's Object Lessons", pp.127, 128. Emphasis supplied).

Protestantism was progressive in rediscovering God's Word of truth which had been lost by a regressive Christianity. Protestantism erected God's *pillars of truth*, grounded on the Rock of His Word. These pillars became towering beacons of light by which the murk of the Dark Ages was dispelled.

Seventh-day Adventism built on this Protestant foundation adding *pillars of truth* which beamed to the world a fresh revelation of a Saviour in His mediatorial role as our heavenly High Priest and coming King.

Those who dispense their pottage of bitter ALOES are dulling the spiritual senses of many so that they no longer recognise the divinely-endorsed pillars of truth. Can these academic alchemists of Adventism be regarded as part of the Church of the living God?

(153) So it becomes patently clear that being a member of the Seventh-day Adventist denomination does not automatically include us with God's Remnant People. It is those who keep the commandments of God and heed the testimony of Jesus Christ who can claim this privileged position in the history of *the Church of the Living God* (Revelation 12:17).

As with any privilege, there comes responsibility. The Lord's messenger declares:

> *To the servant of God at this time is the command addressed: "Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins. "....*
> *The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach... .But this does not deter the true followers of Christ....*
> *Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted for its great reforms. By such men the work of reform for this time must be carried forward*. ("The Great Controversy", pp.459, 460. 1911 Ed).

EXHIBITS

154

"THE LORD HAS CALLED HIS PEOPLE...TO EXPOSE THE WICKEDNESS OF THE MAN OF SIN." T.M.118

THE SPIRIT OF PROPHECY

"God's Estimate of the Papal Power. - By their treatment of His Word the popes have exalted themselves above the God of Heaven. This is the reason that in prophecy the papal power is specified as the 'man of sin'. Satan is the originator of sin. The power that he caused to alter any one of God's holy precepts, is the man of sin. Under Satan's special direction the papal power has done this very work." EGW B.C.7.p911

"The Representative of Satan - There is one pointed out in prophecy as the man of sin. He is the representative of Satan. Taking the suggestions of Satan concerning the law of God, which is as unchangable as His throne, this man of sin comes in and represents to the world that he has changed that law, and that the first day of the week instead of the seventh is now the Sabbath. Professing infallibility, he claims the right to change the law of God to suit his own purposes. By so doing, he exalts himself above God." E.G.W. B.C. 7 p910

DR. DESMOND FORD

in his doctoral thesis. Manchester University, 1972. Copy in the Avondale College Library.

"We have also noticed that many things can be said with certainty regarding what Antichrist is not. He is not any past personage. He belongs to the future and not to history." p 246.

"In a bygone polemical era Protestants assumed this usage in 2 Thessalonions and thereby found an effective club to batter the papal antichrist. This view, however, ignored not only the eschatological setting of 2 Thess 2, but also the truth that the Christian church must cease to be such once the Antichrist becomes its tenant." p 248,249.

"We have noticed also that the lawless one appears only at the end of time." p 242.

"In the setting of 2Thess 2, Antichrist is an individual to be manifested at the end of time. His parousia is a sign that the end has come. Therefore, any interpretation which applies this passage to an individual of past history, or to a succession of such, misses the mark p 238

Exhibit

"The special characteristic of the beast,...is the breaking of God's commandments. Says Daniel of the little horn, the Papacy, 'He shall think to change the times and the law.' And Paul styled the same power the 'man of sin', who was to exalt himself above God. One prophecy is a compliment of the other. Only by changing God's law could the Papacy exalt itself above God." G.C. 446

"The papacy - the beast." G.C. 442

"The representative of Satan - the bishop of Rome." G.C. 50

"The 'man of sin,' which is also styled the 'mystery of iniquity,' the 'son of perdition,' and 'that wicked' represents the Papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed." G.C. p356.

The above statements speak for themselves. Dr. Ford says the opposite to God's inspired penman.

Dr. Ford not merely refuses to follow this instruction, but joins with the enemies of Truth. To him the man of sin is not in "past history" but "appears only at the end of time." He joins with the futurists - the most bitter opponents of God's Threefold Message. A careful reading of Dr. Ford's thesis has failed to find one indication that the papacy is the man of sin. His series of articles in the "Signs of the Times" is likewise silent on this vital truth.

Exhibit

Above is a reduced facsimile of the centre spread of the document, "The Man of Sin" by J W Kent and G Burnside. It is probable that the original was not underscored for emphasis.

155

THE GREATER SYDNEY CONFERENCE OF THE

seventh-day adventist church

84 THE BOULEVARDE, STRATHFIELD, N.S.W. 2135. TELEPHONE: 747-5655

December 18, 1978.

To: Ministers,
GREATER SYDNEY CONFERENCE

Dear Brethren:

Considerable anguish has been caused in the Conference by the circulation of an anonymous document entitled "The Man of Sin."

Pastor J. W. Kent claims that he and Pastor Burnside are responsible for the document. It has apparently been placed in the hands of some retired ministers and possibly some laymen at Cooranbong who have assisted in its circulation.

The document is unscholarly, unethical and seriously misrepresents Dr. Desmond Ford. The conclusions drawn in the document are totally invalid and the spirit of it is certainly not good.

We consider that while this document is in circulation Pastors J. W. Kent and G. Burnside should not occupy the pulpit in our Conference churches and we are therefore asking you not to list them for preaching appointments.

With very best wishes,

Yours sincerely,

Ken

K. J. Bullock,
PRESIDENT.

"THE LORD HAS CALLED HIS PEOPLE ... TO EXPOSE THE WICKEDNESS OF THE MAN OF SIN." T.M.118

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Seventh-day Adventist Church

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K. J. Bullock, PRESIDENT.

Alphabetical Index

"The Inquisitive Christians"

By H. H. Meyers

While recently researching in Indian and Sri Lankan libraries in connection with his book, "Battle of the Bibles", the author was aware that the Syriac Bibles which had been used for well over a millennium by the St Thomas Christians have all been destroyed, save one, which is now in England.

This wanton act by the Portuguese was accompanied by the destruction of the liturgy of the Indian Eastern Orthodox Christians. Such a calamity was brought about through threats of arrest by the Inquisitors of Goa.

Set up in 1560, at the behest of the Jesuit missionary, Francis Xavier, the Goa Inquisition continued to reinforce the zeal of papal missionaries until the British forced its closure early in the nineteenth century. Today, no traces of its infamous dungeons remain, and all official records of the Inquisition have disappeared.

Few people today, even in India, are aware that the Goa Inquisition even existed! The author was shocked to find that Christian libraries in India abound in books which ignore, downplay and falsify the facts of India's Inquisition. Sensing an example of one of Rome's deliberate cover-ups, he realised that

here was a wealth of material much of which is outside the scope of "Battle of the Bibles". Accordingly, he availed himself of the fast disappearing sources of information left to us by contemporaries of the Inquisition, to write "The Inquisitive Christians".

Among the sources used in documenting this dreadful account of India's introduction to Imperial Christianity are Portuguese. English and Indian historians, and the personal account of a Frenchman whose incarceration in Goa preceded his sentencing to the Portuguese galleys.

The Dismantling of Seventh-day Adventism

New Millennium Publications
P.O. Box 290. Morisset. NSW. 2264. Australia.

The story of Seventh-day Adventism's leading role in the successful promotion of modern Bible versions is an intriguing one. Yet, without the name William Warren Prescott, it is entirely probable that the Church would not have achieved such distinction.

On the other hand, it is easy to believe that had this forceful and influential man decided to defend the integrity of the Received Text from whence came the King James Version, the People of the Book would to-day still be the champions of Protestantism.

This book, in dealing with the Prescott legacy, gives new insights into the cause and effects of the Prescott syndrome which is a potent factor in the Dismantling of Adventism.